

THE SPIRIT WORLD

CROWELL



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THE
SPIRIT WORLD:
ITS INHABITANTS,
NATURE, AND PHILOSOPHY.

BY
EUGENE CROWELL, M.D.,

Author of

"THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM."

"Come up hither and I will show thee things which must be hereafter."
—*Rev. iv. 1.*

"'Tis an authentic picture of the spheres;
In one thou art, in one art soon to be;
Its mission is to dry the mourner's tears,
And ope to light serene futurity."—*Harris.*

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INTRODUCTION.

THE problems of the ages have been, What are we? Whence came we? and, Whither are we bound? Of these the last is the most momentous, and it is the object of this work to aid in the solution of this problem so that other investigators may be assisted in advancing a step further, and in their turn enlighten the paths for others who may succeed them in exploring the realities and mysteries of that world to which we are all hastening, and of which even a little knowledge may be of service in preparing us for our introduction to it.

There are three stages in the progress of spiritual knowledge. We have not yet substantially advanced beyond the first stage, that of observation and examination of the known facts. The orderly arrangement and classification of these belong to the second stage, and is a work, the most of which yet remains to be accomplished. When this is done there still remains the task of deducing and establishing the laws that govern them. Our knowledge of the facts themselves, which is essential to any considerable progress, is yet limited, and it is owing to this, principally,

that so little progress has been made in their classification and the knowledge of their laws.

“ Facts are the basis of philosophy ;
Philosophy the harmony of facts
Seen in their right relation.”

Some of the statements contained in this volume are of such a novel and incredible character that I cannot suppose my Spiritualist friends will, at least at first, be able to accept them, but I trust they will remember that the truth is not always probable, and therefore will carefully consider and weigh before they reject, for I feel assured that such a course will result in their acceptance of at least some of the statements which at first they will deem incredible, if not impossible. When these statements have thus been subjected to careful and impartial examination, and viewed in the light of other established facts, and of other knowledge of spiritual things, should my friends be unable to accept certain of them I shall expect them to freely and unreservedly express their dissent. I have no dread of honest, intelligent criticism ; this I invite from friend and foe ; this alone I expect from the friends of the cause, while from its enemies I am prepared to meet with little argument, but much ridicule, and even my veracity may be called in question: But this also I can bear, relying with perfect confidence upon the results of the future researches of earnest and able minds in our ranks, through the most accomplished and reliable mediums, to confirm and establish the truths, for the conveyance to the world of which I

am only the humble instrument. These revelations are only fragmentary and are but an installment of what will be given to the world through other instrumentalities within the next quarter of a century, and I even hope, hereafter, to be able to add other new facts and new truths to those here presented.

Those of my readers who are familiar with my work, *The Identity of Primitive Christianity and Modern Spiritualism*, will notice that certain statements, mostly explanatory, contained in this volume are at variance with certain others made in that work. This should be expected when the numerous facts noticed and questions discussed in that work are considered, and for the explanation of which, in part, I had to depend upon the observation, experience, and opinions of others, while in the present volume I have confined myself almost wholly to the presentation of the recorded teachings of my spirit instructors, and so far from being disappointed with the contradictions which appear I am equally surprised and gratified that they are not more numerous. I will here remark, that in no instance in this work have I suppressed an opinion or statement of fact in the teachings of my instructors on account of its being contradictory to what I have stated in my former work.

Some of the information contained in this volume was given in reply to questions which required of my instructors from one to three months to answer.

The medium who has been the channel of communication with my spirit instructors is Charles B. Kenney, of

Brooklyn, N. Y., who is controlled exclusively by two Indian spirits, and there are three other spirits to whom I am indebted for the revelations contained in this volume. These are, my father, formerly a clergyman, who entered spirit-life half a century since, Robert Dale Owen, and George Henry Bernard ; the latter in this life having been a cotton and shipping merchant at New Orleans, from which place he passed to spirit life about forty years ago.

It is proper that I should here state my reasons for assuming the identity of these spirits. These reasons are as follow :

1st. For nearly eight years, during which time I have been intimately acquainted and associated with Charles B. Kenney, the medium, I have ever found him as a man strictly truthful and honest, and as a medium the most gifted and reliable I have known, and this reliability I attribute in a great measure to the fact of his mediumship for communication having been, with a few rare exceptions, restricted to assisting me in the work in which I have been engaged. His character in all respects is beyond reproach or suspicion, and he is highly esteemed by all who are acquainted with him.

2nd. For these eight years, during which I have been in almost daily communication with the two Indian spirits who exclusively control him, I have invariably found them as truthful and honest as the medium himself, devoted to my interests, and solicitous for my welfare, as witnessed in numerous and constantly occurring instances, their language and acts at all times evidently being prompted by

feelings, not simply of regard, but of devoted affection. From this extended association with and experience of them I claim that I am justified in pronouncing them strictly honest and reliable to the extent of their knowledge.

3d. During these eight years my spirit father has, through this medium, been in almost daily communication with me, and until Robert Dale Owen passed from earth it was my father upon whom I chiefly depended for assistance in acquiring information in relation to the spirit world and life. Although I availed myself of every opportunity of obtaining information from other spirit friends, and although it was during the first year or two that I more especially tested his identity on every possible occasion, and always with satisfactory results, yet from that time to the present I have in no instance permitted an opportunity to escape of applying other tests, and with like results. In addition to this evidence the two Indians have, from the first, assured me of his identity, as have all my other spirit friends who from time to time have communicated with me through, not only this but other mediums, in whom I have confidence. I may also state that the proofs of his affection and watchful care are numerous and striking.

4th. As to the identity of Mr. Owen. A year or two before he passed from earth he made the acquaintance of my medium, and formed a high opinion of him, both as a man and medium, and at my seances he also became acquainted with his two Indian guides, of whom he formed

an equally high opinion, and thus he and they were acquainted previous to his passing away.

5th. Mr. Owen during his last visit to me, being aware of his approaching dissolution, repeatedly promised to communicate with me through the medium as soon as possible after entering spirit life, his last promise being made on the day he left my house, and only nine days previous to his decease. He also promised to assist me from the other side in my labors.

6th. At the first seance I had with my medium after Mr. Owen's decease, the Indian spirit controlling announced his presence, assuring me in the most emphatic and direct manner of his being the identical Mr. Owen whom he and I had known in the flesh, and from that time to the present, at all seances, I have depended upon him to announce his presence, and he having been personally acquainted with him when in the flesh, must have been able to recognise him in spirit, so there can be no mistake in regard to this question, and the only remaining question is as to his truthfulness in constantly testifying to Mr. Owen's identity. This question is affirmatively answered if it be conceded that eight years of intimate association with, and experimental knowledge of him and his companion, entitle me to a correct determination of their truthfulness and reliability, as it would of the truthfulness and reliability of a mortal friend with whom, for an equal period of time, I may have sustained the most intimate relations.

7th. From the time Mr. Owen first communicated with

me through our medium to the present I have availed myself of frequent opportunities of testing his identity, and the results have always been satisfactory, and beside this he has frequently, of his own accord, referred to incidents and circumstances with which he and I alone were familiar, and to conversations between us in earth life, and to agreements and differences of opinion, and in one instance even referred to and resumed a conversation in which we had engaged, but which was interrupted, when he at one time was visiting me previous to passing away.

Up to the time that Mr. Owen became associated with my father on the other side, as one of my instructors, the method of communication through the medium had been for his principal guide to control him, and then communicate to me, in imperfect English, what was said to him by my other spirit friends, but to my surprise, the first time Mr. Owen addressed me through the medium he did so directly, and in language free from imperfect pronunciation, in fact in unobjectionable English. The course pursued then and at all subsequent seances by my spirit instructors in establishing and maintaining a line of communication between them and myself, through the medium, is as follows.

My spirit friends being present, and seated in chairs previously arranged so that I shall face them and the medium, his principal Indian controller takes possession of him, rendering him absolutely unconscious, then the Indian companion of the controller, in turn, psychologizes the

latter, reducing him to a similar state of unconsciousness. There are now two absolutely insensible mediums, one on each side of the dividing line between the material and spiritual worlds, and both united in the most intimate psychological relationship, in close and perfect rapport. After the companion of the controller has psychologized the latter his further and sole duty, during the seance, is to steadily maintain his influence over him, and thus insure a state of insensibility and consequently of passivity on his part.

The channel of communication between the two worlds now being open all that is required of either of my instructors who may desire to communicate with me is for him, while directing his attention to the psychologized Indian spirit and ignoring the medium on this side, to address the words intended for me directly to him, as if he were the mouth-piece of a speaking tube, or a telephone, and on the instant the words are audibly and naturally expressed, by the lips of the medium, and thus a direct line of communication is established between them and myself. Should the spirit speaking allow his attention to be diverted from the spirit medium the line of communication becomes momentarily interrupted. It matters not how many spirits are present, they can all in turn, with equal facility, directly communicate through this channel, and not only is each word fully and clearly expressed in the order in which it is uttered by them, but even the accentuation and emphasis, are conveyed with accuracy. The great, and heretofore generally considered insuperable dif-

faculty of correctly and reliably impressing the brain of the medium with the language, as well as the ideas of the communicating spirit, is by this method completely overcome.

But notwithstanding many spirits may be present, and able to communicate, yet, since Mr. Owen first communicated with me no earthly friend has been permitted to be present at any seance. He says they have received imperative orders from higher powers to exclude all, and against my inclination I am compelled to submit to what, at least at first view, appears to be arbitrary rule.

My researches in the spirit world have tended to convince me that nothing in relation to spirits and their world is impossible, and I here desire to impress upon the mind of the reader the fact that few rules laid down in this work are without exceptions, especially endowed individuals and special facts constantly presenting themselves to invalidate claims that may be made for invariable rules.

Also, in my researches, I have constantly been impressed with the numerous unequivocal proofs of the creative and sustaining power of Deity, and step by step I have been led to undoubtingly believe that He, though not in human form, is every where present, the Creator, Preserver, and Supreme Controller of all things, literally God in the most comprehensive sense of the term, in Whom is all wisdom, and power, and whose infinite love extends to all His creatures.

This is the effect of these investigations upon my mind, and I am disposed to believe that similar and more ex-

tended researches by others, in the future, will lead all true earnest Spiritualists to the same belief, and thus Modern Spiritualism will be stamped with the highest quality and faculty of true religion, that of correct, though necessarily limited conceptions of God's character, of His relations to us, and of ours to Him.

THE SPIRIT WORLD,

ITS INHABITANTS, NATURE, AND PHILOSOPHY.

CHAPTER I.

The Spirit and Soul. Death, the Birth of the Spirit. Temporary
Desertion of the Body by the Spirit.

THE SPIRIT AND SOUL.

Embodied man is a trinity, constituted of physical body, spiritual body, and soul or essence. Disembodied man is a duality, constituted of spiritual body, and soul. In speaking of these it is more convenient to use the terms body, spirit, and soul, and throughout this work they are most commonly thus designated.

I believe that the spiritual body, or organism, in its entirety, constitutes the individual man, the soul or essence being an integral, unsegregated portion of the All-pervading Spirit, a spark of Deity, by virtue of which man is immortal.

The physical and spiritual bodies I believe to be coeval in origin. The earth is the nursery and primary school for both the physical and spiritual natures of men. It is

here they originate, and here it is intended they shall be developed, and developed simultaneously and equally, but when premature death of the physical body occurs the spiritual body, then translated, continues to grow in stature and proportions the same as if the union had not been prematurely dissolved.

The spiritual body is not constituted of matter cognizable by the natural human senses, but nevertheless it is constituted of matter in a refined or sublimated form, and in itself is substantial. Electricity and magnetism are not elements, but forces, therefore the spiritual body is not constituted of either or both of these. The substance of which it is composed probably bears the same relations to the spirit-world that the physical body does to the material, and force operates upon and through both.

The question as to the period of gestation when it may be truly considered that the foetus becomes a living soul is difficult, if not impossible to answer, but it probably is much earlier than is generally supposed. I have had repeated and convincing evidence that a foetus of the fourth month, in one instance at least, was endowed with immortal life.

There are human beings so imperfectly developed, spiritually and mentally, so low in the scale of creation, so debased, that at death they share the fate of animals. With this life their existence terminates.

There are no such beings as elementaries, elementals, fairies, elves, sprites, gnomes, kobolds, fauns, satyrs, or demons. No such sub-human or semi-human beings exist in the spirit world. They are solely creatures of the imagination, poetical, superstitious fancies.

Animals equally with man have organized spiritual bodies, but whilst with man his spiritual body is so constituted that it continues to exist as an entity when separated from

the physical, with animals their spiritual bodies, not being similarly constituted, are at death resolved into their original spiritual elements.

The structural substance of spirits in the flesh is more plastic and yielding than that of spirits out of the flesh, and conforms readily to the physical deformities, such as club-feet, curved spine, etc., but very soon after the spirit is born into spirit life the spiritual body acquires the perfection and permanence of form which afterwards characterize it. When a spirit is emerging from the mortal body the spirit attendants, if their services are required, handle the liberated parts with the utmost delicacy, and tenderness, for until the birth is accomplished the density of the spiritual body is insufficient to effectually resist the pressure exerted in handling it, and temporary suffering would, and sometimes does result from want of proper care and attention in this respect, on the part of inconsiderate spirit friends.

Contrary to my former belief I find that spiritual limbs do not project from the stumps of amputated limbs. It appears that they are retracted into the portions of the limbs remaining, or where these are entirely deficient into the body itself. At my request my instructors and other of my spirit friends noticed all the crippled persons that came under their observation, and even intentionally sought them, and the result was that in no single instance were they able to perceive any portion of a spiritual limb where the physical limb was wanting. And we will perceive that it should be thus when we consider that a projecting spiritual limb, a leg for instance, would constantly be liable to accidents, attended with more or less temporary suffering to the spirit. Those instances in which projecting spiritual limbs have apparently been clairvoyantly perceived, may be accounted for by supposing the appearan-

ces to have been psychological images of former limbs occupying the places made vacant by their loss. In the experience of some of the most accomplished mesmerists many instances have occurred in which the images of persons and objects have been clairvoyantly perceived by their sensitives in places then vacant, but which had previously been occupied by these persons and objects.

Spirits rarely meet with accidents, but sometimes these occur, and when they are severe they suffer more or less, but their sufferings are never protracted nor severe. Their persons are not subject to the possibility of mutilation, fracture, dislocation of limbs, or any permanent injury.

DEATH, THE BIRTH OF THE SPIRIT.

“ As the outer life recedes,
Inner worlds unfold to view ;
For thee bloom the fragrant meads,
Mantled o’er with crystal dew.

“ Angel friends thy soul embrace ;
Angel-life would blend with thine ;
Welcome to the eternal race,
To the heavenly muse’s shrine.”

—*Harris.*

Life is a succession of degrees ; the last in this life and the first in the other are as intimately related as those that precede and follow. The Jordan of death is no dark stream, but a shining river, over which the good and the just are securely borne in the arms of angels. Death robs humanity of nothing ; all that it claims are the cast-off robes of mortality. But death is productive of one great change, it assorts us all and places every man on his own proper footing ; it exalts some and debases others, and never makes a mistake. Death is the revealer of souls.

Occasionally the spirit suffers more or less in the act of leaving the body. Mr. Owen told me that he was at one time, not long before, present at a death scene, when the spirit being partially delivered, and conscious, exclaimed, "O Lord, deliver me out of this body from my pain and suffering!" But such instances are uncommon. This person was a young man, of a material cast of mind, wholly attached to this world, and averse to leaving it, and who had been suddenly stricken by the hand of death. At the time Mr. Owen related this circumstance, only a few months after his decease, he said he had witnessed two other separations of the spirit from the body, and both these were easily and painlessly accomplished. He also said that in each of these instances the process of separation was the same; first the head emerged from the material head, then successively, the shoulders, arms, chest, body, and lower limbs, the spirit as it came into view presenting its perfect form. The emergence of the spiritual body was in a horizontal direction, in a line with the prostrate physical form, the entire spiritual person issuing from the head of the latter.

It matters not to the departing spirit whether its body lies on cotton, feathers, wool, or straw. No substance upon which the body reposes can in the slightest degree accelerate or retard the birth of the spirit, or influence it favorably or unfavorably.

The moment a spirit has left its body a window should be opened to facilitate its departure, otherwise, in many cases, this may be delayed for so long a time as to cause much inconvenience, and possibly some suffering, either to the new born-spirit or its anxious spirit friends. This question of the necessity of providing means of egress had been discussed at different times, at our meetings, without reaching any satisfactory solution, when a spirit friend of

Mr. Owen invited him to accompany him to the bedside of a dying sister. He accepted the invitation, and after the spirit had become released from the body its spirit friends were unable to remove it from the room through the walls, but were compelled to wait until a person present opened a window, when the unconscious spirit was borne through it in the arms of its friends.

Mr. Owen is of the opinion that new born spirits cannot, as a rule, even when conscious, immediately pass through solid walls, and generally their friends are unable to carry unconscious spirits through them. From what he has learned of this subject, from his own observation, and from others who have given attention to it, he has concluded that the great majority of spirits who do not lose consciousness while dying do so very soon afterward, and while in this condition their friends convey them to their spirit homes, and he urges in all cases the propriety of opening a window soon after the spirit leaves the body.

Those who pass away under the influence of narcotics, even when their habits have been strictly proper, are often unconscious of their change for days, while drunkards, debauchees, and others whose spiritual as well as physical systems have become vitiated and exhausted of vitality from gross abuse, frequently remain in an unconscious state for weeks, and even months, it being only by slow degrees and the assiduous efforts of their spirit friends that they are aroused to a realization of the changed conditions of their existence.

It is true, as said by Swedenborg, that "many spirits possessing very strong earthly affections cannot on their arrival in the spiritual world believe that they have quitted the earth ; they often remain a long time in this uncertainty."

The spirit is born naked into the next life, but ministering spirits, unless it be in cases of sudden death, are

always present provided with garments with which to clothe the emancipated spirit, and not a sudden death occurs which is not immediately known in the third or fourth heaven by certain spirits, whose duty it is to immediately proceed to the assistance of the new born spirit, provided with suitable raiment. They also understand the means that are best adapted to restore consciousness, if this be suspended, and the strength, if exhausted, and they employ these means, and as soon as circumstances permit they assist in conveying the spirit to its proper sphere or heaven. Thus it is that those who die without any spirit relatives or friends to care for them are always provided for.

Upon our passing over and first meeting our spirit friends they have the power, by an exercise of the will, to appear to us as they appeared on earth, so that they shall be recognized by us, but soon after we have reached our spirit homes they resume their proper spiritual appearance, and their identity now having been fully established in our minds, no doubts of it arise thereafter.

Until decomposition of the body commences, or it is placed on ice, or deposited in the ground, or by some other means its lingering remains of magnetic life are extinguished, a certain degree of sympathy or affinity sometimes continues to exist between the spirit and its cast-off remains, but after either of these events takes place it almost invariably ceases, and thereafter no suffering can be inflicted on the spirit by any violence done to its earthly remains. But ordinarily after the spirit has departed from the body it experiences no discomfort from any disposition or treatment of the latter, and spirits rarely feel any serious interest in the question, how their earthly bodies shall be disposed of.

Intense grief manifested by the friends of a departing spirit renders the transition more difficult, and more or

less painful ; sometimes extremely so. It should never be indulged in, or at least in the presence of the dying person.

Spirits are gratified with every mark of love and affection on the part of their earthly friends, and many times feel wounded and hurt when such sentiments are not manifested, but only weak, vain, and frivolous spirits approve lavish expenditure on tombs, and monuments to their memory, and in those instances where the survivors are unable to afford such expenditure sensible spirits are grieved at the injudicious course pursued by them.

TEMPORARY DESERTION OF THE BODY BY THE SPIRIT.

Until December, 1877, I was sceptical as to the possibility of a spirit in the flesh temporarily leaving its body, and my spiritual instructors shared my doubts, when, at a seance at that date, Mr. Owen said he had the previous night obtained knowledge in relation to a subject which we had frequently discussed, and he thought when I learned the nature of it it would be as gratifying to me as it had been to him.

He then proceeded to say that on the previous day, in a conversation between him and my father on one side and a spirit of intelligence and experience on the other, this question was introduced by my friends, and they said they did not believe it possible for the spirit of a mortal to leave its body and return to and re-occupy it. The spirit whom they addressed replied that they were in error, and proposed to make this evident to them by conducting them to the presence of a lady whose spirit frequently left the body and returned to it while asleep, and suggested the possibility of their being able to obtain the evidence of the truth of his assertion that very night. They accepted the invitation, and about eleven o'clock proceeded to the

dwelling of the lady, entered her bed-chamber, where they found her asleep, and awaited events. Their conductor at intervals made mesmeric passes over and concentrated his attention upon her, and in less than an hour, to their surprise, they saw her spirit emerge from her body, and after a moment of apparent indecision pass through the walls of the building and pursue a course in the direction of the ocean, over which she and they passed until she reached a ship, when she entered the cabin, and from thence a state-room, where she bent over the sleeping form of a young man. Here she remained but a single minute, when she returned by a direct course to her deserted body, and after a moment's delay re-entered it. My friends accompanied her from the time she left her body until she returned, she not being conscious of their presence. Her movements were not as rapid as those of spirits usually are.

The spirit who furnished this opportunity for my friends to satisfy themselves of the truth of his statement, had repeatedly been a witness to similar occurrences on the part of the spirit of this lady, in whom he was interested, and said that her spirit always took the same course in its flight, namely, towards the ship, of which it seems her son was first officer. Her solicitude on his account attracted her spirit to him.

In the few moments they had to observe the deserted body, they found it to present a perfectly lifeless appearance. It was the opinion of their friend, and it is now, after obtaining further information from other sources, their opinion also, that two or three minutes are as long as a spirit can with safety remain absent from its body, and in instances where people are found dead in their beds the real cause frequently is that the spirits, having left their bodies under such circumstances, have remained so long absent that they find it impossible to regain entrance

to them. It is also absolutely necessary for the wandering spirit to keep its thoughts steadily fixed on its vacant body, so that magnetic relations may be sustained, and this sometimes is very difficult as the mind of the spirit at such times is in a dazed, semi-conscious state, in most respects resembling that of an ordinary somnambulist.

It is only when the person is asleep, or entranced, that the spirit is able to leave the body, and it is only with persons possessing medial powers that it is at all possible, and even with them it rarely occurs. My instructors are convinced from their later researches in this direction, that all such excursions of spirits of mortals are limited to earth, and that it is not possible to extend their visits to even the lowest of the heavens.

When an embodied spirit temporarily leaves its body it is generally assisted by its guardian spirit, sometimes by others, and a mantle or robe is provided with which the released spirit is clothed the moment it emerges from the body, and when it is prepared to re-enter the garment is removed. There is no magnetic line, visible to spiritual eyes, connecting the absent spirit with its body.

CHAPTER II.

GENERAL VIEW OF THE HEAVENS.

“ There is a World in space, a world of mind,
Of substance so ethereal that the sphere
Of its perfection, like a soul enshrined
In God's own beauty, shines in brightness clear,
Invisible to men of outward sight.”

By the term, *spirit-world*, we mean the system or series of heavens, or zones, which are associated with our planet, and which revolve with it, both in its diurnal and solar revolutions, and which are fixed in their relations to it, while the phrase, *spiritual world*, comprehends the vast spiritual realm to which spirits from our earth and from all other worlds are equally related. Other planets than ours, in our solar system, also have spirit worlds, or heavens, encircling them, but as we know nothing of these it will be found more convenient and explicit for us to restrict the use of the term, spirit-world, to that immediately associated with our earth, and in this sense we have used it throughout this work.

Many, perhaps the majority of spirits having never given the subject any consideration, if asked, what is the form of their world, would reply, that of a globe, like the earth. It is natural for them to think so, having in earth-life been taught that this world is spherical in form, and the heavens they inhabit presenting to their view an appearance in most respects similar to that of the earth they naturally

conclude, unless otherwise instructed, that the spirit world also is a spiritual globe. This conception of the form of the spirit-world is entirely erroneous, it really being constituted of a series of spiritual belts, or zones, one above the other, encircling the earth parallel to the equator, and in width extending about sixty or seventy degrees north and south of the latter.

In the second volume of my work, *The Identity of Primitive Christianity and Modern Spiritualism*, I gave the distances of the heavens or spheres from the earth, and each other, upon the judgment of my spirit friends, and I then said, "in assigning these respective distances to these spheres my spirit friends desired me to distinctly understand that they are necessarily, to a considerable extent, conjectural, and liable to error." This question, therefore, remaining an open one, they did not cease their inquiries and observations in this direction, and now, after the lapse of five years, they are able to furnish me with more exact information in relation to this subject. This information was obtained by them from records existing in the spirit-world, which advanced and wise spirits regard as reliable, and authentic. I will premise by saying that the spiritual sphere immediately surrounding and in contact with the earth which sometimes is termed the first, though not by spirits themselves, is not here taken into account.

According to their revised statement, the first sphere, zone, or heaven—they term all the spheres heavens—is distant from the earth 550 miles. The second is distant from the first 100 miles, and between each of the others, above the second certainly up to the eighteenth, the distance is 50 miles. Of the distances between the heavens above this the records make no statement. This brings the seventh heaven within one thousand miles of the earth, and provided the distances between the heavens above the eigh-

teenth are the same as below it, the fortieth heaven should be between two and three thousand miles from the earth.

At my request, my instructors made careful observation of the temperature at different distances from the earth, with the following results. In passing upward they found the cold to increase for a distance of about ten miles, when the temperature became stationary for perhaps ninety, but about twenty-five miles beyond this it became comparatively mild, and this temperature continued until within about one hundred and fifty miles of the first sphere, when it again became intensely cold, and so continued until within about fifty miles of that sphere, when the temperature again became mild and delightful. They formed their judgment of the distances by noting and comparing the time required to traverse them.

It may here be remarked, that in no respect are my spirit instructors more emphatic and positive in their declarations, than in that of the actuality and substantiality of their world. They fully appreciate the fact that happiness and misery are more dependent on conditions than locality, but while acknowledging this important truth they strenuously insist upon the due consideration of the collateral truth, of locality and substantiality in relation to the spirit-world, and of the reality, objectively and subjectively, of life in that world. It is a real world and its inhabitants are those who have gone from here with all their instincts, affections, inclinations, passions, virtues and vices, and there they congregate in cities, or dwell apart from these, as they formerly did here, and while none are worse than many among us, the majority are better than we are, and are constantly progressing in that life. The spirit-world is not an indefinite and undefinable region in space, but as fixed and determined as our own earth in the solar system. There we will live active and real lives, and have natural

and substantial homes to live in, and there we will have a practical and joyful work to perform, which will be made glorious in its results if we choose to make it so. So nearly does that world in many respects resemble our own that many who pass thence, for a time, are unable to believe that they have made the transition ; they believe themselves to be dreaming. There is nothing unreal and spectral about the spirit world. This world, with its solid mountains, its rock-ribbed coasts, its vast plains and vaster oceans, is not more substantial than and not so permanent and enduring in character as all that constitutes that world, and if the concurrent testimony of intelligent spirits can be relied on, this in comparison, from their side, is the shadowy land, theirs the real. Theirs may be said to be a substantial reflection of this, where is to be found everything that is natural to this world. There are earth, rock, metallic veins, precious stones, forests abounding in every variety of trees, and indeed there are all the conceivable varieties of mineral and vegetable formations that are known to us. There are also substances corresponding to silk, linen, cotton, and wool, in their natural conditions, so that the proper skill and tools only are necessary to convert them into objects of use, and beauty, and this skill, and these tools also, are to be found there, and the former is exercised in every conceivable way.

The lower forms in the scale of animal life are not represented there, no insects, reptiles, etc., nor are certain unsightly species of vegetation, but the higher forms of animal life, and most forms of vegetable life, together with those of the inorganic kingdom, are there found, and their existence is as really objective as corresponding forms of earth. Thought does not, as declared by some, take visible form with spirits any more than with us, and all these and other objects are tangible, substantial reali-

ties to the spiritual senses. All or nearly all the properties known to matter here, pertain to the refined matter or substance of which the spirit world is constituted. There attraction and repulsion, gravity, cohesion, expansion, etc., operate, and there, as here, matter appears under solid, liquid, and gaseous forms. But spiritual substances, with very few exceptions, are not subject to decomposition, and there are no impurities, nor offensive gases, or odors, arising from this cause.

As to this substantial and practical character of the other world, why should it be objected to? Surely this world is practical enough, and clearly proves that its Designer's and Creator's mind is mechanical, and constructive, and as the same Being in His wisdom created both, and evidently with the intention that they should be the abodes of men, why should not the other world, though in a different way, be as substantial, and practical, and as well adapted to the requirements of man's nature as this? Man equally with God is virtually the same there as here, and if heaven is a place where man's best, and truest, and most natural desires are gratified, and his necessities provided for, it needs must respond to these.

My sources of information do not favor the theory of the spirit-world having been formed by the accretion of sublimated atoms arising from the earth. They are unanimous in denying that there is any evidence of such a process being in operation at the present time, and that there are any indications that it ever has been in operation, and aside from the conviction which their assurances bring to my mind, I am unable to conceive its possibility in view of the fact that all the heavens are equally substantial, the highest known heaven being as tangible to spiritual sense as the lowest, a fact entirely inconsistent with the theory of each heaven, in succession, having been

formed from the ascending sublimated atoms of the heaven below it, and consequently of its being an outgrowth of it.

Our senses are not fitted to perceive that world, nor its inhabitants, and if we sometimes obtain glimpses of either the appearance is most commonly unreal, and spectral, but we should remember that our world, and ourselves generally appear equally phantasmal to the denizens of that world, so they declare, and were it not that their former experience in earth-life has taught them the contrary they doubtless would believe us to be phantoms, mere Will o' whisps, and our world to be as unreal as ourselves. In fact they would regard us and our world precisely as the majority of people here regard them and theirs.

Spirits sustain relations to the spirit world similar to those that mortals sustain to the material, and of most things that here have expression in nature and art the counterpart is there found, the only apparent difference being that everything in the heavens above the third is more beautiful, nearer perfection, more admirably adapted to the purposes intended. Our earth is the type of that world. That is the world of causes, this of effects. That world is unceasingly making its impress on this, and from thence are derived much of our knowledge and strength. We take from that world, not that from this.

CHAPTER III.

THE LOW HEAVENS OR SPHERES.

The Earth Sphere. The Second Sphere. Condition of Low Spirits.
Means of Progression. Condition of Bigoted Sectarians.

"Every man's work shall be made manifest, for the day shall declare it. * * *
If any man's work abide which he hath built, thereupon he shall receive a reward.
If any man's work shall be burned he shall suffer loss, but he himself shall be saved,
yet so as by fire." 1 Cor. iii. 13 to 15.

"God speaks through anguish in the hidden soul,
God speaks through sorrow in the human breast."

The spirit-world literally envelops us, and the surface of our earth, for all practical purposes is one of the spheres, and the lowest of them, for multitudes of degraded disembodied spirits are bound to it by their gross natures, and here continue to exist for various periods of time, and it may properly be termed the earth-sphere, while the spiritual zone or sphere removed from and nearest the earth is termed by spirits the first sphere, or heaven, and in the treatment of the subject they will be thus designated.

But the first sphere, though the lowest in the order of arrangement, is not the lowest in the order of progression, for this sphere in the American heavens is chiefly appropriated to Indian spirits, and really is a heaven, while the second sphere is the next lowest to the earth-sphere in the order of progression. Spirits term all these spheres, heavens, the first being according to their nomenclature the "Indian heaven" and the second the "heaven for low

white people, or wicked heaven," but feeling a degree of repugnance to terming the second sphere a heaven I have throughout this work designated both the first and second heavens as spheres, and all above these as heavens.

From the above it will be perceived that the first sphere is practically ignored in its relationship to the white race, and the next step from the earth-sphere, in the order of progression, is to the second sphere, and I would suggest that the reader impress this arrangement on his mind before proceeding further.

One of the lessons that is most difficult for novices in Spiritualism to learn, and bear in mind, is the fact that spirits are but human beings, neither specially created angels, nor demons, fallible, sometimes weak and ignorant, and while some are on intellectual and moral planes above us, quite as often they are found to be on planes below us. There are no demons, or devils, as these terms are popularly understood. There are spirits of all grades of depravity and wickedness, and some of these may justly be regarded as demoniacal in their natures, but they are nevertheless human spirits, and sooner or later will enter the paths of progression, and ultimately become purified and exalted angels. God's mercy embraces all His creatures. There is not a fiend-like spirit in the lowest spheres, or hells, nor an angel in the spiritual realms, as far as my instructors have knowledge, that has not originated, either on our earth or some other celestial globe.

The tendencies that lead to sin and crime are but manifestations of minds diseased, and the latter are frequently associated with diseased bodies ; as these suffer from functional derangement so the former do from derangement of the moral and spiritual functions, and the only remedy is appropriate moral treatment under favorable conditions. Sin and punishment are sowing and reaping, cause and

effect, and the law of compensation requires of every man in the life to come full atonement for unrepented wrongs and none can progress, nor find rest, until the penalty has been paid, either by rectifying the wrong, or making atonement by sincere repentance and good works. But strictly speaking, there is no arbitrary punishment hereafter, there is only necessary discipline. Evil in its nature is transitory, the good only endures for ever. Good is the substance of which evil is only the shadow. Some people when they enter spirit life find themselves surrounded with desolation; they are in affinity only with such surroundings, as the camel is with the surroundings of the desert. "Condition accurately follows character." When at one time Wesley was preaching he was addressed by a drunken man in the audience, who said: "I don't believe in heaven, Mr. Wesley." The reply of the latter was, "In your circumstances I don't see how you could."

It is sometimes said, even by spirits, that heaven and hell are not localized. In one sense this is correct, for while earth-bound spirits find their hell on earth, and others find the second sphere in a less degree hell, neither this earth nor the second sphere, is in the same sense, hell to good spirits who may visit the one or the other. But it is equally true that this earth and the second sphere are localities, and all spirits who are restricted to these localities are unhappy, and it may be said that they are in hell, and in these two places all unhappy spirits are to be found. Therefore as to depraved spirits hell is literally localized, and while the sphere of earth is hell to the lowest and most degraded spirits the influences which pervade it, when these are permitted to prevail over a man's moral nature, reduce him to the level of earth-bound, disembodied spirits, and he is in hell, as they are, and not only are many mortals subject in greater or less degrees to these influences,

but many spirits who have advanced to the third heaven and who in this life were untruthful, or immoral, when they revisit the earth and resume their former earthly conditions are as untruthful, or perhaps immoral, as when in the flesh, and this, notwithstanding when they are in their homes in the third heaven they are free from all such failings. Good spirits, as a rule, are unable to long remain either on earth or in the second sphere without inconvenience, they cannot successfully resist beyond a certain point the depressing adverse influences of either place, while on the contrary were the lowest spirit, with all his imperfections, introduced to the realms of bliss he would only find his misery increased, and would avail himself of the first opportunity to return to his own place, where his surroundings would be in harmony with his own feelings, and condition. Heaven to him would be a worse hell than the lowest spiritual sphere. Heaven and hell therefore are localities as well as conditions.

There are spirits who in this life were so debased, so gross, so steeped in depravity, that they remain in their degraded condition and continue to inhabit the lowest spheres for long periods of time, for ages, and in some rare instances even for centuries. They have no desire for improvement, and progression, and until they experience this desire their advancement is impossible, but in time, remote though it may be, this is awakened within them.

The spirits of misers, sometimes, are bound to their hoarded earthly treasures, and they are released from their bondage only when their wealth has become distributed among or squandered by their heirs, and it frequently happens that when they are brought to realize their abject condition they labor more strenuously to scatter their wealth than they did to amass it, and not unfrequently with success.

There are certain spirits, who, although they left their earthly bodies years since, are persuaded that they still inhabit them. They really are living on the earth, and the difference in their habits, mode of life, and surroundings, is not sufficient to convince them that they are no longer mortal. These earth-bound spirits are generally on low intellectual and moral planes, and placed as they are they are unable to reason clearly on their situation, and perhaps a score or more of years may elapse before they can be brought to comprehend their changed condition, and advance, even to the second sphere.

Many earth-bound spirits use their limbs only in locomotion, not possessing the power to pass more speedily and easily from point to point, and others, who really possess the power, are unconscious of it, and do not attempt to exercise it. Of course all these in time attain to that state in which this power is freely and fully exercised.

The victim of the murderer, when on a low plane, as well as the murderer himself, is sometimes irresistibly attracted to the scene of the crime, or perhaps to the spot where his body is deposited, his last terrible experiences having psychologically bound him to that locality. "My bones must be removed from their resting place or my soul must suffer continual torture," were the words of the spirit of a murdered woman, of this low condition. In time such unfortunate creatures escape from their thralldom and ascend to the second sphere.

Earth-bound spirits infest our public conveyances, steamboats, etc., they frequent the lowest quarters of our cities, and low dance houses, liquor saloons, brothels, gambling saloons, etc., are crowded with them. They subsist mostly on the emanations from earthly food. Restaurants and kitchens, especially when unclean, are resorted to by them when hungry, they also frequent hotels, and private houses,

where rich and luxurious repasts are habitually served, and inhale the odors and impalpable elements arising from these. Some attach themselves to gluttonous persons, who are mediumistic, and are able to abstract the more sublimated and vitalizing elements of the food from their victims as fast as it is swallowed, and thus a morbid appetite is created which impels the person to continued and extraordinary efforts to satisfy it. He really is eating for two persons, one of whom is invisible. Such spirits are veritable vampires. Liquor saloons are crowded with this class of spirits, and not a person who possesses medial power in any degree, and most persons possess it in some degree, there moistens his lips with wine or liquor, who is not at once obsessed by miserable, degraded spirits, and by them urged—often irresistibly—to further indulgence, until, as it frequently happens, the victim becomes prostrated by the demon of drunkenness, with perhaps the obsessing spirit lying equally unconscious and helpless at his side. These remarks, slightly modified, are also applicable to gambling saloons, and brothels. Could the frequenters of these abodes of sin and evil have their spiritual eyes opened, as were the eyes of the servant of Elisha, they would rush with horror from such scenes, and in their subsequent sleep they would be tortured by dreams only less horrible than the reality which had been presented to their spiritual sight.

And not only are these earth-bound spirits attracted by the odors and emanations from our food, which nourish their grosser natures, but another reason why they frequent the scenes of their earthly life is the necessity, probably not recognized by themselves, of obtaining that spiritual or vital nourishment which they are deficient in, and which they find in the atmosphere of mortals. This craving of their natures brings them into rapport with mortals

on their own moral and spiritual planes, and their evil influence is felt, and frequently becomes manifest, in these classes of persons, and many times they are attracted and attach themselves to persons on higher planes, who, though not actually given to evil practices, yet are not earnestly opposed to them, and who under the temptations of such low spirits soon fall into them, and are reduced to the level of their tempters. The fall of such persons would frequently be prevented, were they to know and realize that they also have good spirit friends around them who would effectually assist them if they would only welcome them, and by their prayers and desires strengthen their hands so that they could put to flight these dark and degraded spirits.

In those cases, also, which so perplex and astonish society, where men and women of education and refinement become infatuated with and marry ignorant and coarse persons, far beneath themselves socially, intellectually, and perhaps morally, the explanation of the enigma frequently is to be found in the fact that they are possessed of medial power, and are surrounded by material influences, living in a spiritually stagnant, perhaps corrupt atmosphere, and are obsessed by degraded spirits, whose gross impulses urge them to efforts to promote a union, at which if left free to think and act the natural instincts of the unfortunate individuals would revolt.

Spirits of depraved natures who have entered the spirit-world with vengeance in their hearts, sometimes through the possession of strong mesmeric power, and favored by opportunity, are able to wreak it on the objects of their hatred in this life. They influence their victims to the commission of evil deeds, to the pursuit of evil courses, and to the neglect of necessary duties, and frequently excite feelings of animosity in the minds of persons possess-

ing latent medial power, and of evil tendencies, against the objects of their dislike, and influence them to injure them morally, socially, or pecuniarily.

Our prisons and insane asylums are infested with the spirits of criminals, and insane persons, who in this life were on low moral planes, and the inmates of these institutions are often injuriously influenced by them. For this reason insane persons should not be herded in asylums, but should be kept apart from each other, and surrounded by people of sound minds, and exemplary morals, so that the atmosphere in which they exist should be favorable to their recovery, and not retard it, as under the present asylum system.

Quarrels are of frequent occurrence among spirits in the earth and second spheres, and sometimes they resort to force, and inflict suffering on each other, they being nearly as sensible to pain from violence as we are, but no violence beyond that of a blow can be inflicted by one spirit on another, provided the latter is disposed to escape, for before the blow can be repeated he can by his volition place himself beyond the reach of the former, and he can as easily escape from the combined attacks of a dozen, for ill-disposed spirits have not the power to restrain the liberty of others. At the worst, spirits have no power to permanently injure one another.

Mortals can frequently render important service to unhappy, ignorant spirits. In their miserable state they can be more favorably influenced by mortals, on planes higher than their own, than by higher spirits, and they frequently seek consolation and instruction through us. At many circles for spirit manifestation the principal object of the directing intelligences is to benefit poor, benighted, unhappy spirits, the good of mortals, though constantly kept in view, being secondary. It is thus at the Banner

of Light circles in Boston, and the members of other circles should not object to their time being occupied for this purpose, for frequently some of the best fruits which are gathered at circles are the knowledge gained, and the deep and abiding impressions made on the minds of the members by witnessing the contrition, and listening to the humble confessions, and subsequent expressions of thankfulness and joy, on the part of unfortunate and unhappy spirits, who through the means thus furnished are enabled to take the first step in the path of progression. It should never be forgotten that spirits in the flesh can frequently, at the cost of little time and effort, be instrumental in conferring inestimable benefits on unhappy fellow-beings who have crossed, what to them has been, the dark river, and who from the other side now earnestly implore the counsel and encouragement which they derided, or disregarded, in this life.

Ignorant, degraded, earth-bound spirits, who in this life were blind, deaf, lame, or otherwise physically imperfect, are sometimes afflicted in like manner, for a time, in the next life, but when they leave the earth-sphere they become freed from their infirmities. Even consumptives of this class sometimes are there afflicted with a cough, such as they suffered from in earth-life.

Earth-bound spirits are not prohibited from visiting the second sphere. It is their affinity with earthly things that holds them to earth. Some of them, of the better class, do occasionally visit that sphere, while others are restrained from doing so by lack of knowledge, or inclination, or from fear that they may be lost on the way.

Great numbers of spirits inhabiting the second sphere are but slightly removed, in point of character and condition, from those in the earth-sphere. These spend much of their time on earth, but there are also those who rarely,

and some who never return to earth. Some of the latter are afraid to take the necessary and first step of launching out in space ; others discredit the possibility of returning, and others, still, are not in any degree attracted here ; for feeling remorse for their past conduct and striving to progress they have no desire to return to the scenes of their sin and folly. The most depraved and violent spirits in the second sphere are separated from the others, and held under surveillance. They literally are imprisoned, and deprived of the liberty which other spirits, less guilty, to a certain extent enjoy.

Spirits in the low spheres are governed by the psychological power of certain spirits in the heavens above them, who are appointed to perform this duty. Spirits in these spheres require a restraining and corrective authority to be exercised over them, as do the lowest classes of society with us. But there they are governed with wisdom, justice, and kindness, and solely with the view of elevating them to higher moral and intellectual planes, and so perfect are the means employed that this object is sooner or later invariably attained. The keenest suffering that spirits in the second sphere experience is imposed by higher spirits with the view of exciting remorse and inducing repentance for their earthly misdeeds. Their distress is wholly mental, and is the result of the exercise of psychological power by these higher spirits, most commonly their former guardians, who by this means impress their minds with the most vivid recollections of their sins and crimes, and they cannot escape from the contemplation of these until they are brought to view them in their true character, as odious, and abhorrent, and have atoned for them by humble and sincere repentance. All spirits in the low spheres have these mentors, or guides, who are unseen by them, and whose duty it is to thus impress their minds, and my in-

structors have no knowledge of any other spirits who possess the power of rendering themselves invisible to others, and these spirits can exercise this power only in relation to their charges.

Thus the guilty spirit's accusing angel is memory, the memory of earthly misdeeds, but where by remorse and repentance the stains of guilt have been washed away, the remembrance of former sins becomes so obscure that an effort of the mind is required to recall them, and it rarely happens that any inclination is experienced to do this, and in time the memory of them becomes entirely obliterated. The minds of spirits receive and reflect the rays of spiritual light as variously in character and degree as material objects do those of the sun, and in gross natures the deep dark soil must be pierced and broken up by the harrow of remorse, and repentance, before the soul can blossom with reformation, and bear good fruit.

Missionaries also are sent to labor for the reformation of spirits in the second and earth spheres, some of them being those who have suffered injustice at their hands in this life, and to whom is assigned the highest and noblest duty that angels can perform, that of striving to elevate those who have wronged them.

Progression is the grand law of the spirit-world, and although some spirits may not take the first step in the path of progression for a long time, even for ages, yet there can be no change for the worse. Retrogression is there unknown. The sufferings of the less guilty, and these are in the majority, are rather negative than positive, and these generally advance to the third heaven within a few years, some even sooner. Many perpetrators of violent and bloody deeds are not there held to strict accountability and severely punished, on account of their failing to realize the enormity of their offenses at the time of their commission, they then

being virtually insane. John Wilkes Booth, the assassin of Lincoln, was insane, and obsessed by depraved and violent secession spirits, and remained but a brief time in the second sphere. So Mr. Owen, who has frequently met him, as well as Mr. Lincoln, in spirit life, assures me. He is still known by the name he bore in earth life, and little or no stigma is attached to it in the estimation of advanced spirits, they having a clear understanding of the fact that he was not morally accountable for the offense. Spirits in the second sphere, who here have led infamous lives, when they arise from that sphere and enter the third heaven, have permission to change their names, and many avail themselves of it, but the change is not compulsory. All who have no reason to blush for their names continue to be known by them in all the heavens that we know anything of.

The immediate future of the drunkard in the next life is, to a great extent, dependent on his moral condition in this, irrespective of the sin of intemperance. Though all drunkards are for a time in that life unhappy all do not fare alike, for while one, who during his whole life here has been depraved and whom habits of drunkenness has only further degraded, may find his abode for many years in the earthly sphere, another, with superior instincts, with a moral record good excepting only as intemperance may have clouded it, may after a brief stay in the second sphere, through the cleansing influence of remorse and repentance, and the aid of kind angel ministration, become purged of the impurities the curse has entailed and be permitted to enter the third heaven. This may all take place before the former has experienced the slightest regret for his mis-spent life, or the slightest desire for improvement. The penalty, greater or less, though aggravated by intemperance, is inflicted mainly on account of moral transgression

in other respects. The same principle, or rule, determines the grade of punishment, varied by the circumstances of each case, awarded to suicides and ordinary criminals, and even to murderers.

Where death is yet distant there is no sin which cannot be expiated in this life by earnest and sincere repentance, full and ample reparation for wrong committed, where this is possible, the performance of good works, and permanent reformation of character. The dark record of misdeeds, thus atoned for in this life, is obliterated by the recording angel. Many a darkened soul through these means, with angelic assistance, has become qualified, while yet in the flesh, for an elevated position in the next world, and repentance and reformation commenced even in view of the approach of death, if earnest and sincere, will materially assist the spirit's progress in the next life.

Good spirits, from their more elevated positions, do not view our misdeeds altogether as they are viewed by the world. They perceive in a clearer light, not only the actuating causes, but the more remote pre-natal conditions and influences that originally determined our tendencies and inclinations; they perceive the unfavorable circumstances and temptations that surround us, and the weakness of our natures, and in a pitying and compassionate spirit allow for our follies, and to a certain extent even for our vices, and while recording in their memory our good intentions, and deeds, they constantly strive to forget the wrongs we have committed. While sometimes they are compelled to mourn over our misdeeds they rejoice and are made happy by our good actions. They view all our acts with sympathetic eyes, in the light of charity and love.

Those of my readers who are Spiritualists, perhaps have found comparatively little thus far in these pages to which

they cannot yield, at least, a qualified assent, but in the description which follows of the character of the second sphere, and the heavens above it, they will have both their faith and patience severely taxed. With this hint of the trials in store for my readers I will proceed.

In the second sphere of the American heavens, or the wicked heaven, as it is termed by the higher spirits, amid the gloom and desolation which prevail, are to be found cities, constituted of compact blocks of dwellings, separated by streets running at right angles; in these respects resembling our own cities. The dwellings present a dingy, forlorn appearance, and suggest ideas of uncleanness, and discomfort, and there are certain quarters of some of these cities in which the dwellings resemble our tenement houses, and swarm with spirits, as ignorant and degraded as the majority of the same classes are here. The streets present a rough, neglected, and repulsive appearance, and the atmosphere is depressing and cheerless. There are a number of these cities in the second sphere, and they are situated in the midst of dreary, barren plains, the desolation of which is but slightly relieved by a meagre, stunted vegetation. The inhabitants of these cities are clothed in garments which correspond to their degraded moral, and intellectual conditions, and their unhappy countenances reflect the passions, vices, and ignorance of their natures. In the lowest quarters of these cities, where are congregated the lowest and most degraded of the population, as above mentioned, many of the dwellings swarm with tenants, individuals and families living promiscuously in confusion, discord, and wretchedness, and many of them in the practice of the lowest vices, and grossest sensuality, while the air is polluted with profane and indecent language.

The food in the second sphere, as in all the heavens above it, is fruit, but it is of inferior quality, and restricted to a few simple varieties, and with water is apportioned to each family and person in quantities sufficient to merely satisfy the cravings of hunger, not to fully gratify their desires.

There are other quarters of these cities which are superior to these, the streets being cleaner, and in better condition, while the dwellings present a neater appearance, both externally and internally, and their tenants are not compelled to herd together like cattle, as they do in the lowest quarters, and they present a better appearance every way, being better clothed, better fed, more decent, more intelligent, and less immoral. Here also are to be found flowers, of a few varieties, which the inhabitants cultivate ; but there are no gardens. The majority of these people have been removed from the lowest quarters, having earned this favor by an amendment of their conduct and disposition. They have taken the first step in progression.

There are missionaries, as before stated, among these people, sent from the third and fourth heavens, who labor with them and strive to excite desires within them for something better, and higher, and who do all they can to instruct and elevate them, and bring them out of the darkness and ignorance which enshroud their minds, for the great majority of them are extremely ignorant, and the greatest obstacle to their progress and elevation is the lack of capacity to realize the depths of their degradation, and it is to this point that the labors of the missionaries are principally directed, and while the majority of them are, for the time being, insensible to their appeals, and teachings, and treat them with scorn and derision, on the other hand the labors of the missionaries are constantly rewarded with success in bringing others into the light, so that they

are able to view themselves truly, or at least partially as they are, and as soon as their repentance has worked reformation in any considerable degree their teachers report their improvement to the proper authorities, and permission is accorded them to remove, first to better quarters of the cities, and then, if their improvement continues, in due time they are permitted to advance to the third heaven.

All the cities in the second sphere are enclosed by walls which, strange to say, to all spirits are impassable, and there are gates, constantly guarded by spirits who are somewhat more advanced and intelligent than the inhabitants, upon whom are imposed the duties of wardens, in expiation of former sins. But the inhabitants, with some exceptions, are permitted to freely pass in and out of these gates, and make excursions into the surrounding country, but they find little enjoyment in these visits as all without is a barren wilderness. The most of them also are at liberty to visit the earth whenever they choose, and many avail themselves of the permission, while perhaps the majority do not. Their course to earth is by an avenue, or passage way, through the first or Indian sphere, but they perceive nothing of this sphere while passing through it, their view being limited by the walls which bound this passage way on each side.

The country immediately surrounding all these cities in the second sphere is a wilderness of barren plains, with here and there scrubby trees and stunted, unsightly shrubbery, not a stream of water, though perhaps here and there a stagnant pool, not an animal of any species, it is indeed the picture of desolation, a poverty stricken region in the truest sense of the words. A few scattered huts are to be seen, some of them only partially elevated above the surface of the ground, the occupants of which vegetate, as

they formerly did on earth, and who continue this miserable existence until, through the efforts of kind and self-sacrificing missionary spirits, aspirations for something higher and better are implanted in their minds.

As to the broad country, more remote from the cities, this is of the same general character, and multitudes of poor unhappy spirits, in tattered, wretched garments, are scattered over it, some living in huts, like those just mentioned, others in the cliffs and ledges of rocks, and others still in cavities in the earth. Multitudes of other discontented, restless beings, without definite motive or object, constantly wander over these desolate regions, approaching and ascending in succession every elevated spot, with vague hopes that from its summit some object or scene of a more cheerful character may meet their gaze, and each time only to meet with sorrowful disappointment. On every hand are the same sterility and desolation, while sombre, leaden clouds overspread these dismal regions and effectually exclude every direct ray of the glorious orb which, instinctively, they know is shedding its mellow light on happier beings in the heavens above them.

My instructors have discovered six divisions of the second sphere ; the first being the abode of the ignorant and degraded ; the second, of those who are intelligent and cultivated, but whose natures are to a considerable extent depraved ; the third, of those who possessing intelligence and refinement, and being more inclined to do right than wrong, have yet from weakness of character, and force of circumstances, been led into sin and crime ; the fourth, a division appropriated to the spirits of ignorant and degraded American Negroes ; the fifth, the abode of ignorant and bigoted Roman Catholics, and the sixth, the place set apart for bigoted and intolerant Protestants, and my instructors have reasons for believing that there are still other

divisions which they have not yet discovered. These, collectively, constitute the "hells" of Swedenborg.

The first of the above mentioned divisions, being the abode of ignorant and degraded spirits, we have already described, the second, the abode of intellectual and cultivated but more or less depraved spirits, differs from the former in respect to the dwellings and streets in the cities being superior to those in the best quarters of the cities of that division, while the adjacent country is of the same desolate character, and in all other respects the resemblance is complete. Here also missionaries from higher heavens are to be found striving to impress the minds of these morally darkened souls with a sense of their errors, and deficiencies, and to cause them to realize that their dearest friends in the heavens above are anxiously, yet hopefully, awaiting them, so that repentance and reformation may follow. But their friends, unless it be for special reasons, are not permitted to visit them, this also being true of all other spirits in the second sphere.

Mr. Owen visited this division, as he had previously visited the first, and was exceedingly interested in what he observed, and also in what he learned from his guide. All the spirits he there met were intelligent, and all evinced cultivation and refinement in greater or less degrees. Among them were lawyers, physicians, clergymen, merchants, etc., and accomplished and refined ladies. Though they were all at liberty to revisit the earth he was told by all he conversed with, about twenty, that they had little or no desire to do so, and rarely or never availed themselves of the privilege.

The general character of the third division of the second sphere is similar to that of the second, and of the fourth I have learned nothing but the fact of its existence, and its

appropriation to degraded American Negroes. The fifth and sixth divisions we will now proceed to describe.

“ Were one world in the universe a hell,
 Were one soul in the universe a fiend,
 Damned hopelessly to everlasting pain,
 'Twould be the torturing atom that inflames
 The vision. Every world and every sphere
 Would weep in woful sympathy with wo.
 The consciousness of all created life
 Would yearn and grieve and anguish. God Himself,
 Who, in the universal consciousness
 Dwells throned and radiant, would receive no joy,
 But only grief, from His fair universe.”—*Harris*.

CONDITION OF BIGOTED SECTARIANS.

Sects are nominally perpetuated in the American heavens up to the seventh, but not the sectarian spirit, and all the principal sects, excepting the Roman Catholic, have their churches in those heavens, but there are no distinctively Roman Catholic churches above the third. In the heavens of Catholic countries there are Catholic churches in all the heavens but the lowest, at least up to the eighth. Of those Catholics who go to the American heavens the more liberal, intelligent, and moral at once enter the third, while the bigoted and ignorant go to the second sphere, the same as Protestants on the same low planes, but they do not associate in either of these heavens with the latter, for in the second sphere there is a city and district of country surrounding it known as Purgatory, and all bigoted or otherwise wicked Catholics who enter that sphere go to this place. There are priests among them, as there are Protestant clergymen among others in the same sphere.

The majority of these, upon their arrival, are assigned to the lowest quarters of the city, where they remain until

through the labors of missionaries from higher heavens they become in some degree divested of their intolerance, and bigotry, and in other respects have improved, when they are permitted to remove to better quarters of the city, and here they remain until they have become completely purged of their religious intolerance, when they are permitted to go either to the heavens of their native countries, if they are foreigners, or enter the third of the American heavens, if they prefer to do so. All bigoted Catholics, foreign and native, who die in this country go to this purgatory in the second sphere, and those among them who from there enter the third American heaven, together with those who directly enter it after death, advance no higher until their belief in the dogmas, rites, and ceremonies of their Church has become nearly or quite eradicated from their minds. In the purgatory of the second sphere are to be found churches, chapels, monasteries, and monastic orders, nunneries, etc., as here, and the adoration of the Virgin and a host of saints, together with the observance of fasting and holy-days are there perpetuated. Papal infallibility, the efficacy of mass and confession, are as essentially dogmas there as here. In the third American heaven Catholic churches and chapels also are to be found but no monasteries, nor nunneries, and most of the external forms of Catholic worship are there perpetuated, but their observance is, by the majority, more nominal than real, reason having obtained the ascendancy over blind faith. They are learning that dogmas and creeds are only bars to progression.

In the Irish heavens the first, second, and third, are low, and there are no Roman Catholic churches in either of them, but when spirits in these spheres advance to the fourth, or first real heaven, they there find churches, and rapidly progress, and in the heavens above the fourth, are also to be found churches, but they are divested of their

idolatrous emblems and practices, and the worship is no longer to the virgin, and saints, but to God, and both priests and people are liberal and intelligent.

Bigoted and intolerant Protestants when they enter the spirit-world are also imprisoned in the second sphere, and under similar conditions, and the means taken to enlighten them and to eradicate from their minds bigotry, and intolerance, are also similar. In that sphere are multitudes of this class, all the orthodox Protestant sects being liberally represented. These are associated in societies and conduct their religious meetings under the same forms, and in the same spirit, and with the same zeal as when here. They are there as anxious to make converts and as thoroughly convinced that they, exclusively, are in possession of the truth, and that all others are in error as ever they were, and as here, they are yet proscriptive and intolerant of those who are unable to view religion and morality in the light that they do.

Many of these continue to cherish their erroneous ideas and to exhibit an un-Christian spirit for long periods of time, and with some, even scores of years may elapse before their eyes become opened to the truth. They continue to believe that all are deluded but themselves. They are ever searching for the anthropomorphic Jehovah, and their personal Saviour, and impatient, even indignant, when higher and wiser spirits endeavor to enlighten their minds on the subject. Some of these are existing in constant dread of the approaching judgment day, when they may be consigned to eternal misery, and with heaven within their grasp they are sorrowful and wretched.

“ They know not what they do, they think the thought
Some narrow bigot has imparted them ;
All their essential nature lies asleep ;
The real man is dormant as the grave.”

Principally through the labors of angelic missionaries these unfortunates in time are brought to the light, and advance to the third heaven, and there remain until they become entirely divested of the remains of the sectarian spirit, for above the third heaven this spirit is unknown, and denominational distinctions, although among Protestants still preserved, lose all their significance. Rabid sectarianism is known only on earth and in the second sphere. In the seventh heaven the remaining mere shadow of sectarianism disappears, and spirits once bigoted and enslaved by the chains of religious error are there emancipated and free.

“ Religion then shall be
Another name for Love.”

The foregoing remarks apply equally to the bigoted and intolerant clergyman and those of his flock whom he may have led astray by his false teachings, but in the third of the English heavens there is a locality to which bigoted clergymen and other educated bigots are assigned. They enter and are compelled to remain there until their minds become more enlightened, when they are at liberty to mingle with more intelligent and liberal spirits. The object in compelling them to thus associate is, that they may gradually be brought to perceive how absurd and false the narrow opinions of their associates are, and through this means, and in this light, be led to dispassionately view and weigh their own narrow and prejudiced opinions, and renounce them.

CHAPTER IV.

THE HIGHER HEAVENS.

The Indian Heavens. Description of the Higher Heavens. The Negro Heavens. Mr. Owen's visit to the Higher Heavens.

THE INDIAN HEAVENS.

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

In numerical order, the first, or Indian heaven, is low, but in respect to character it is entitled to rank among the higher heavens, and this chapter is therefore the appropriate place for a brief description of that heaven,

"Where no white man robs the Indian ;
Where no more the sun grows dim ;
Where the warriors and the maidens
Chant no more the funeral hymn.

"In that land where stars are brighter,
Where the moonbeams softly fall,
And the great Manito's blessing
Like the sunlight 's over all.

"There the Indian holds his council,
And his thoughts grow great and strong,
As the angels teach forgiveness
For the white man's fearful wrong.

“ Here his tomahawk and arrows
Rest beneath your wigwams grand ;
There his soul drinks in the wisdom
Of the glorious spirit-land.”—*Spirit*.

That portion of the first sphere which overspreads North America is exclusively appropriated to the Indian tribes, and its scenery, and general appearance, are as natural as those of earth, and far more beautiful, its surface being diversified with grand forests, hills, and even mountains, extensive plains, over which roam herds of deer, charming meadows, and lovely lakes, and rivers. The Indian there lives in his wigwam with his squaw and papooses, has his canoe, bow and arrows, his horse and dog, and chases the deer, as he formerly did here, the only difference being, that, whereas when here he hunted from necessity, there he engages in the chase for sport, with no intention of destroying life, and without the ability to do so if he were so disposed.

Most of the tribes there live in close proximity to each other, the distance between some of them not being more than half a mile. Each tribe has its own forests, lakes, and streams, and those of one tribe connect with those of another, so that in their canoes they are able to pass readily into each other's territory, while the forests being easily traversed, they can accomplish the same purpose through them. The most perfect peace and harmony exist between them, and they constantly visit and associate, and frequently engage in friendly contests on the lakes and streams in racing their canoes, and on land in shooting arrows at marks, running, leaping, and in racing their horses.

Social intercourse, of which such amusements are conspicuous features, together with the consciousness of being forever released from the cares and anxieties arising from

the white man's oppression and wrong, and the earthly struggle for existence, constitute the Indian's chief sources of happiness in this, his first heaven. His tastes yet remain simple,

“ To be, contents his natural desire,
He asks no angel's wing, no seraph's fire,
But thinks, admitted to that equal sky,
His faithful dog shall bear him company.”

In advancing to higher heavens his desires multiply in the ratio that his knowledge increases.

But it must not be supposed that the homes of the Indians embrace all of the first zone, or sphere, for this extends equally over Europe, Asia, Africa, Australia, etc., constituting spiritual continents corresponding to those of earth, separated by spiritual oceans, and seas, these also corresponding to the earthly Atlantic, Pacific, and Indian oceans, and Mediterranean, Baltic, Black, etc., seas.

There is no low sphere, or “wicked heaven,” for the Indians, and Mr. Owen ascertained that they advance, not successively from heaven to heaven as we do, but two heavens at a time, from the first up to the thirteenth, and from thence, successively, to the fourteenth, fifteenth, and sixteenth, where they become blended with the whites. Mr. Owen visited their heavens from the first to the ninth. They were all perfectly natural, and the latter was wondrously beautiful and attractive, and he admired it equally with the highest American heaven he had seen. The scenery, including landscapes, lakes, and rivers, is enchanting. The wigwams and canoes of the Indians, apparently, were constructed of bark, ornamentally fashioned, and beautifully carved, and their garments and trappings were strikingly elegant and imposing. Personally they were dignified and noble, and every lineament of their features

reflected the native truthfulness of their characters. Their complexions in this heaven were much lighter in color than those of Indians here.

Mr. Owen there met and conversed with Red Jacket, formerly chief of the Senecas, who died in 1830. Mr. Owen was told by his guide that the two Indians who control our medium will ascend directly to that heaven when their mission with him is ended.

DESCRIPTION OF THE HIGHER HEAVENS.

In the third American heaven the cities are not altogether without attractions, the dwellings, in appearance, being equal to the average of buildings in earthly cities, the streets smooth, and clean, flowers, trees, shrubbery, etc., are plentiful, and the air is clear and exhilarating. Fruits, of good quality, in considerable variety are obtainable in abundance. The adjacent country also is moderately attractive. There are many small farms in this heaven, with suitable dwellings, and outhouses, the former being furnished with all the implements necessary to their cultivation, as well as with horses and wagons, cows, dogs, and fowls, and numerous roads intersect the country, and lakes and rivers are scattered over it. Spirits in the third heaven, in a general sense, are in harmony with each other, and their surroundings, but many of their desires are not gratified, nor can they be until they have advanced to the fourth heaven.

In the cities of the fourth heaven there are no compact blocks of buildings, and comparatively few intersecting streets. The houses, or homes as they are termed, are situated on spacious and beautiful avenues, which at long distances, of a half mile or more, are intersected by roads, or drives, equally tasteful and beautiful. Horses and

vehicles are confined to these roads, and the latter, in their general characteristics, resemble our own finest drives, only they are perfect in all that possibly can be conceived as necessary to perfection. The avenues upon which the homes are situated, are not bounded by sidewalks, but their entire area is a surface of silken moss, of a beautiful mellow green hue, and soft and luxurious to the tread as the richest carpet.

The dwellings in this heaven are situated in the midst of spacious plots of ground, in which gardens are conspicuous, and in which are always blooming flowers of every species that is known on earth, together with many varieties that are here unknown. Shrubbery, vines, trees, and grass combine with the flowers to render perfect the surroundings of these beautiful, yet natural spirit homes. The dwellings in these parts of the heaven are all of the same general style, and proportions, but their colors vary according to the tastes of the occupants. They are constructed entirely of wood, and every dwelling is artistically and elegantly carved, and otherwise ornamented, and all have porticoes and observatories. These mansions will be more fully described in the next chapter.

The foregoing is a brief description of those parts of the fourth heaven which in their general character most nearly resemble cities, but other parts, and these by far the most extensive, present very different, though equally charming aspects, and have few features in common with cities, but on the contrary all the best characteristics of the country. Here the dwellings are equally elegant and commodious, but of various styles, perfectly adapted to and in harmony with the picturesque and beautiful scenery. Lakes, rivers, and smaller streams abound, and the names of some of these are borrowed from our own lakes, and rivers; for instance, a certain lake is known as Lake Champlain, a

certain river as the Hudson, etc. But there are no localities, bearing the names of any of our cities, or towns.

To all spirits the heavens above them are as invisible as they are to us. The celestial vault appears to them as it does to us, only more glorious and grand. For them also our sun and moon rise, and set, the former casting its shadow, and the latter presenting its different phases as we perceive them. The same stars that gem our heavens are brilliant in theirs. The scope of vision of spirits in the heavens is more extensive than ours in our atmosphere, while in our atmosphere the range of vision of most of them is exceedingly limited. The temperature of the heavens, excepting those regions directly above the equator, where it is considerably warmer, and those in the extreme north and south, where it is correspondingly colder, is delightful, and unvarying. Storms and boisterous winds are unknown, but from fleecy clouds frequently descend gentle showers, and balmy, delicious breezes ever prevail. In the lower heavens, as said above, there are various climates. The heavens nearest the polar regions of the earth are the heavens of the inhabitants of those regions. The first in numerical order of these is cold, with snow and ice, and they have their reindeer, dogs and sledges, and are clothed in what resemble furs. The natives of the tropics, on the other hand, in their lower heavens enjoy a tropical climate, but in these extreme heavens the climate is shorn of its severity, it being only sufficiently cold or warm to render it agreeable to the inhabitants. Each successive heaven in the ascending order of the natives of the Arctic regions, and of the tropics approximates nearer in temperature and general character to our own, until, in the higher heavens the temperature becomes like that of our heavens, and the scenery, homes, etc., assume an appearance similar to that in our heavens.

The predominant features of all countries as well as the characteristics of their inhabitants are represented in the different heavens. There the Chinese have their temples and pagodas, canals and bridges; the Venetians their cities of the sea, every street of which is a crystal river, alive and gay with beautiful gondolas. The Arabs there on steeds fleet as the wind, course deserts of glistening sand. The African negro there finds the counterpart of his native jungle, and a modified tropical climate, while the native of the hyperborean regions, as before said, in his sledge, drawn by reindeer, or dogs, glides over snow, as real, and pure, and beautiful as that to which he had been accustomed in his native land.

National distinctions and boundaries exist in the heavens, as here. There are American, English, French, German, etc., divisions, or territories in each zone, these being situated in relation to each other as the respective countries are here, but it is only in the first sphere, or zone, that the continents are separated by oceans, and seas, those in the heavens above that, being merely geographical divisions of the expanded surface of those heavens. Each country is in greater or less degree marked by the characteristics of the country on earth of which it is a counterpart, the same language being spoken, the same personal habits and tastes prevailing, and even the same styles of architecture are in the main reproduced. Language there, in its character and uses, is precisely what it is here. An American there is still an American, an Englishman an Englishman, a German a German, an Indian an Indian, and a Negro is there still a negro, although Indians and Negroes, as they progress, constantly assimilate in appearance and character to the white race.

The first of the European heavens, and presumably of all heavens excepting the American, is the lowest, or wicked

sphere, and is on a plane with the second of the American heavens, while the second sphere of those heavens is superior to the first. In the first and second of the British heavens there is no spiritual England, Scotland, Wales, or Ireland, but all these exist in the heavens above these, where there are also spiritual Londons, Edinburghs, Dublins, etc., together with smaller towns, and villages. The first six of most of the European heavens are superior in character to the corresponding American heavens, especially in works of art, but in the heavens immediately above these the superiority is less marked, and in still higher heavens the American are in all respects equal to the European heavens, if not superior to them. In the lower heavens, as a rule, Americans progress as much in three or four years as the majority of Europeans do in ten. This is attributable to our active, energetic, and inquisitive natures, but in the higher heavens these advantages are lost.

Americans who retain their love of their native country, dying abroad, go to the American heavens. Foreigners, (excepting certain Roman Catholics, as elsewhere explained,) dying in America, whose attachment to their native country exceeds that which they feel for this, go to the heavens of their own country, otherwise they go to the American heavens. Americans and foreigners who have intermarried are permitted to go either to the American or foreign heavens, as they prefer. Sometimes such parties are attracted to their respective relatives, and they accordingly make their homes with them, but if they still are attracted to each other they are at liberty to visit, and have every facility for visiting and enjoying each other's society as freely as they desire, and in time they become permanently reunited.

THE NEGRO HEAVENS.

In certain of the American heavens there are districts, or localities, set apart for American Negroes. The latter are subject to the laws of progression, as all others are. As they advance they assume a lighter color. As a rule, mulattoes, in whom the negro blood predominates go to the negro heavens, while others, in whom that of the white race predominates, share with the latter their heavens, and destiny. But in truth the destiny of both races is the same.

Mr. Owen and my father, at my request, made American negro spirits and their heavens a subject of special investigation, and with this object in view repeatedly visited them. They found the majority of the negro spirits, in their lowest sphere, to be as black as the majority of our negroes, but in their third heaven they were considerably lighter in color, with modified and improved features, but still the majority of them were unmistakably negroes. Their lowest sphere is the second, the same as that of the whites, they being allotted a division of it, while the most degraded among them are earth-bound, and associate with white spirits on that plane. From the second sphere they advance to the third, but after that their progress is not like ours from heaven to heaven in numerical order, but like that of the American Indians, ascending from the third to the fifth, thence to the seventh, and thus upwards by alternate heavens until they reach the thirteenth, from whence they advance successively to the fourteenth, fifteenth, and sixteenth, and there all distinctions between them and white spirits cease to exist, they then having become as white, beautiful, refined, and intellectual as these. Many of them in the heavens above the third are permitted to visit the heavens of the whites on the same

planes. Those among them who formerly were slaves, or servants, to white people, go, like all others of their race, to their own heavens, but when they have advanced above the third heaven they are permitted, if they desire to do so, and their former masters or employers also desire it, to join the latter and resume their former relations in a modified form and advance with them.

MR. OWEN'S VISIT TO THE HIGHER HEAVENS.

Spirits pass from one heaven to another by means of capacious avenues, or causeways, which extend from each heaven to the next above. These afford means of communication between the different heavens, and are usually thronged with spirits, ascending and descending, and upon which also horses and vehicles pass upwards and downwards. The upper extremities of these avenues penetrate the foundational, or basic structure, of the heavens, that which corresponds to our *terra firma*, but which there is quite limited in thickness, and then open upon the upper surface, where gates are placed which are constantly guarded by spirit-wardens. There are many of these avenues of communication connecting each heaven with the next above and below it. Those extending from the second heaven to the third are about one hundred and fifty miles in length, while the length of those in the heavens above the third does not exceed seventy-five miles. Mr. Owen said he could pass over the former with his horses in an hour.

In visiting another heaven for the first time a guide accompanies the visitor, but a pass is always required, and this must be shown at every gate by which he enters or leaves. These passes are usually obtained from the wardens of their own heavens, they having permission to issue certain numbers daily. The passes for visiting the second

and Indian spheres are obtained from the wardens at the gates of the third heaven, and all persons whose object in visiting those spheres is commendable can obtain them, but they are prohibited from visiting friends who may be in the second sphere, as no communication is ordinarily permitted with these.

October 27, 1877—quoting from my note-book—Mr. Owen informed me that a few days before, while seated in the portico of his mansion, in the fourth heaven, a stranger, of noble and commanding presence, approached and addressing him inquired if he was Robert Dale Owen. Upon his replying in the affirmative, and inviting the stranger to be seated, the latter stated that his home was in the thirty-second heaven, and the object of his visit was to meet Mr. Owen, but he was reticent as to his motives beyond this, and Mr. Owen thought he had some special object in view which he was not disposed to make known. In the course of conversation Mr. Owen alluded to his frequent visits to earth, and his intercourse with me, through our medium, and the visitor immediately became interested in the subject, and asked many questions in relation to it, and expressed his astonishment at the possibility of Mr. Owen being able to thus communicate with mortals.

His conversation and bearing greatly impressed Mr. Owen, evincing as they did higher degrees of intellectuality, culture, and refinement, than he had ever before known any individual to possess. He informed him that in earth-life he had been an Englishman, and had been in spirit-life more than a century. He said that there were heavens above his own, the thirty-second, and that each successive heaven was more beautiful than the one below. Mr. Owen remarked to me that this was inconceivable by him, for although he knew that the heavens up to the sixth, this

being the highest he had then visited, increased in beauty, yet he could not imagine how those above that could excel it. He promised to again visit Mr. Owen in a few days.

Three days after this the same spirit again visited Mr. Owen, and inquired if he was disposed to accept a mission. He did not inform the latter of the nature of the proposed work, but Mr. Owen declined to undertake it, stating that he already was engaged in assisting me in mine.

From this time the visits of this spirit to Mr. Owen were frequent and regular, averaging about three times a week, and at one of these he informed Mr. Owen that in earth-life he bore the name of Charles Stevens, and bears it now in spirit-life. He had no distinct remembrance of the period of time he had been in the spirit-world, but believed it to be about one hundred and fifty years. He remembered that he was born in England, and at an early age emigrated to America, married an American lady, became identified with his adopted country, and when he passed away he entered the American heavens, where he has always remained and is now living with his wife and two daughters. He said he was not permitted to visit heavens lower than his own apparelled as he usually is in his own heaven, but previous to descending is obliged to robe himself like the spirits in the heavens he proposes to visit, and consequently he does not then appear in the resplendence that characterizes him, and all others, in his heaven.

Mr. Owen invited this spirit, Mr. Stevens, to accompany him to earth to witness the method of communicating through our medium, and he replied that it would afford him great pleasure to do so, and he would request the necessary permission. The day following he returned, according to his promise, and to Mr. Owen's disappointment stated that his request had been denied, and the in-

terdiction against his descending below the fourth heaven remained in force.

He knows of eight heavens above his, but his knowledge of them is quite limited. He also has learned that there are heavens above the fortieth. When spirits reach the thirtieth heaven they are no longer permitted to visit the earth, and when they reach the fortieth they are rarely permitted to visit any heaven below the thirty-second. The fifteenth is the Golden heaven, and the Capital of all the heavens below it. The thirty-fifth is another Golden heaven, and the capital of all below it, down to the fiftieth, and somewhere above the fortieth he has heard that there is still another capital, and Golden heaven.

I would here remark that all the information in these pages respecting the heavens above the fifteenth was derived from this spirit, Mr. Stevens, through Mr. Owen, as was also much of that respecting the heavens between the sixth and fifteenth.

Early in December, 1877, Mr. Owen informed me that Mr. Stevens had notified him that he had received permission to conduct him on a visit to the different heavens up to and including the fifteenth, his own home then being in the fifth. Accordingly, on the tenth of that month, under Mr. Stevens' guidance, he visited the sixth heaven and successively the others until they reached the fourteenth. He found each heaven to be more beautiful than that below, but all were of the same general character, and equally natural. In the fourteenth both he and his guide were furnished with scarlet satin robes, trimmed with gold lace, and golden sandals for their feet, decorated with rubies, and for their heads golden crowns, gemmed with diamonds, rubies, and sapphires, which shone with the lustre of the stars. When thus arrayed they were admitted to the fifteenth heaven.

Here he found a heaven, in splendor, exceeding anything which his imagination had previously conceived. The mansions, or homes, were superbly beautiful, and upon entering one of them, it being the home of a family with whom his guide was acquainted, he found the vestibule draped with satin, interwoven with gold, and the apartments correspondingly furnished, and the walls and ceilings traced in beautiful gossamer-like designs, and delicately carved and otherwise ornamented.

The Capitol, or edifice in which the Congress of wise and beneficent spirits of this and higher heavens meet to consider and decide important questions, relating to the interests of spirits in that and the lower heavens, was of pure, white, semi-transparent marble, and its stateliness, magnificence, and beauty were indescribable, while its surroundings were correspondingly imposing and beautiful.

There were lovely and attractive parks, the trees, shrubbery, grass, and flowers of which excelled anything of the kind that Mr. Owen had seen in the heavens below, golden fountains, with interior surfaces of burnished silver, from which ascended streams and jets of purest water, glistening in the light like liquid crystal, the streams commingling in the air and assuming beautiful and graceful forms ere they descended into the fountain. There were innumerable birds, of many species, of resplendent plumage, and these filled the air with their melody. Beside these, there were graceful and beautiful deer, which permitted the utmost familiarity, and lastly, there were horses of such symmetrical proportions, and perfect grace and beauty, that Mr. Owen said he would not attempt to describe them. Some of these were ridden and others driven before elegant chariots, carriages, and other vehicles of two and four wheels, beautifully fashioned and carved, and ornamented with gold.

There were superb drives, which appeared to be formed of fine, perfectly clean, gravel, where through the day and early evening multitudes of both sexes throng to enjoy themselves in riding and driving, the whole presenting a scene enchanting beyond conception, and wonderfully attractive and exhilarating. By the favor of the friend, above mentioned, of Mr. Stevens, Mr. Owen enjoyed the pleasure of a drive of about five miles on one of these elegant roads, which was bordered with trees, most of them loaded with luscious fruit, and shrubbery, and flowers, while charming meadows, and hills, and dales spread on each side as far as the eye could reach. The scenery was diversified with streams and lakes of crystal purity, and on some of the former, and all of the latter, he noticed many persons in boats, sailing and rowing. Language, he declared, could not do justice to the picture, and the most vivid imagination could not conceive the perfection of its beauty and loveliness.

The only animals to be found there, he was informed, were those above mentioned, namely, horses, deer, and birds, together with fish in the rivers and lakes.

The spirits, male and female, in this heaven, are fully as beautiful and perfect as angels are popularly supposed to be, their beauty surpassing any possible conception of ours, and to Mr. Owen they all appeared to be equally beautiful. He had observed when ascending from the fifth to this, the Golden heaven, that in each, successively, the beauty of the inhabitants increased, thus establishing in his mind the rule that the more advanced the spirit the more resplendent the beauty. The robes of both male and female spirits in the Golden heaven were of scarlet satin, trimmed with gold lace, like that which he then wore. All, likewise, wore crowns like his, but those of the female spirits were of smaller dimensions, more like coronets.

The fifteenth is the only capital or golden heaven below the thirty-fifth, which also is a Golden heaven. His guide, whose home, as before remarked, was in the thirty-second heaven, informed him that the heavens between the fifteenth and his own present the same general appearance as those immediately below the fifteenth, and are but little superior to them, but each differs in certain respects from all others. There are rivers, and smaller streams, and lakes in all the heavens, abounding in fish, and boats propelled by sails and oars glide over their surfaces. Golden crowns are worn by all male spirits, and smaller crowns, or coronets, by all female spirits in the fifteenth and higher heavens.

Mr. Owen's guide told him that he had never known or heard of any person beside him being permitted to visit the Golden heaven, unless in the regular order of progression. My father, notwithstanding he has been in the spirit-world more than fifty years, and is associated with Mr. Owen in his labors, was not permitted to accompany him.

There are no governments in the spirit-world corresponding to our municipal, and other local governments, but a congress assembles from time to time in the Capital, or fifteenth, or Golden heaven, for the purpose of discussing and adopting measures for the good of all below that heaven. It is constituted of spirits delegated from that and higher heavens. Washington, Jefferson, John Quincy Adams, Lincoln, and certain other of our former presidents, and other statesmen, are members of this congress. All measures decreed by it are enforced through the silent agencies employed, and spirits in the heavens below acquiesce in the action of their wise and good legislators. There are no published codes of law, but all laws and rules enacted are recorded in the fifteenth heaven.

Spirits rarely disobey orders from the higher heavens, but when these are disregarded, or wilfully violated, the offender is compelled, as a punishment, to descend to a lower heaven, where he remains until such time as he has become penitent and submissive. If a spirit, while visiting the earth, should reveal to mortals forbidden secrets the offence would immediately become known to spirits in authority, and the offender would be prohibited from again visiting the earth, and perhaps, in addition, he would be degraded to a lower heaven.

As to governing, planetary spirits, there is this degree of truth in this ancient belief; a spiritual hierarchy does exist in the higher heavens, and there are certain exalted spirits of transcendent capacity and wisdom, who passed from earth many ages since, and who are pre-eminently qualified to direct and control. To such lofty intelligences otherwise, but less highly qualified spirits, defer, and on important questions relating to the present and future welfare of the race, both in the heavens and on earth, their opinions usually determine the course of action to be pursued.

There are cities and towns in every heaven, at least up to the fortieth. These were planned by spirits, and built by the labor of their hands, but the means by which the grounds were ornamented with trees, shrubbery, vines, flowers, and grass, is different, and to us nearly incredible. My instructors say that the boundaries of the plots or enclosures having been established, buildings erected, and paths laid out by manual labor, it is then only necessary to clearly conceive the varieties of vegetation, the proportion of each variety desired, and the order of arrangement, and then to will, or earnestly wish for it, and within a day or two it makes its appearance, and within a week or ten

days, at the most, it attains its full growth and perfection, the trees, if fruit-bearing, abounding in ripe fruit, and the flowering shrubs and vines in full bearing, and all presenting the appearance of having been in existence for a long period of time. Similar means are followed by similar results whenever they are employed.

Among the many statements in this volume perhaps none will challenge the faith and test the patience of the reader like the following.

Nov. 1, 1877, the Indian controller of the medium informed me that a day or two previous a steamboat made its appearance on a lake in the Indian country, and a large number of his tribe, the Winnebago, received invitations to sail on her. Soon after the boat started it attained such a rate of speed that many of the Indians became alarmed and left it, and soon the boiler exploded, scattering the remaining Indians together with the white spirits in every direction, and many of them suffered for a brief time severely. He described the boat as being in every respect similar to our steamboats, with furnace, boiler, and machinery, the fuel being wood, procured from the forests.

The next day after I had been told the above story I had a conversation with other spirit friends, Mr. Owen among them, and they confirmed what the Indian had said, and added that the boat was crowded, principally, with Indians, who were having a merry time, while the shores of the lake were lined with others who were cheering those on board, when suddenly the explosion occurred, and the Indians were hurled by its force in every direction, at first creating consternation, then amusement in the minds of the spectators. Some of the Indians thus violently projected into the air, suffered for a time, but they were all more frightened than hurt, and soon recovered, and joined

the others in making merry over the details of the accident. The wreck caught fire and was consumed. The cause of the catastrophe was an excessive pressure of steam, this being the first steamboat built in the American heavens, and this the trial trip, the engineer was necessarily deficient in the experience without which there was no safety for the boat.

My friends assure me that for some years past there have been steamboats, and even steamships, in the waters of the English heavens. There are also workshops in those heavens, where the machinery for these vessels is manufactured, and the machinery for this boat was obtained there. The timber was procured from the forests in the first, or Indian heaven, and this boat was built there. They also stated that the spirits who built this boat were preparing to construct another in its place.

On the 27th of the following month, December, my friends informed me that the second steamboat, being completed, was on the previous day launched, and sailed on its trial trip. There were many guests on board from the different heavens below the eighth, and among them were some Indians. When sailing near the banks of the lake Indians, on horses, amused themselves by testing the speed of their animals in competition with that of the steamer, and the latter, with its passengers, was greeted with loud huzzas from those on shore, and her steam-whistle responded to the welcoming cheers. A grand entertainment was given on board.

On the spiritual Atlantic Ocean, in the first sphere, there are a few ships, and many yachts, and other small craft, while in the third of the English heavens there are a number of steamers on the lakes, and rivers. In that heaven there are also two or three railways.

CHAPTER V.

THE HIGHER HEAVENS—*Continued.*

Mansions, Garments, Ornaments. Employments.

HEAVENLY MANSIONS OR HOMES.

“In my Father’s house there are many mansions; if it were not so I would have told you.”—*John xiv. 2.*

If Orthodox Christians were asked whether they believe that there are temples in heaven in which to worship the Supreme Being, the majority of them would find no difficulty in replying in the affirmative, and again, if they should be asked whether they believe that there are mansions there, as Jesus declared there were, and as we believe there are, suitable for individual and family comfort and enjoyment, would not this question be regarded as equally reasonable? The fact is, if we admit the existence of heaven, and people it with human beings, we must go further, and provide in a rational manner for their comfort and happiness.

There are indeed magnificent temples in the American and English heavens, and grand cathedrals in certain of the European, with the most inspiring and soul-ravishing music resounding through their naves and aisles, with ministers and priests ministering to the religious needs of their flocks, and eloquently proclaiming the loftiest and purest truths, free from all the admixture of error that here, so often, misleads and fetters the soul.

In each heaven the dwellings, or homes, in regard to styles of architecture and general appearance, differ from those in the heavens above, and below, but in the cities there is a general resemblance between all dwellings or homes in the same heaven, except as to color. In the suburbs of the cities they vary in style, as they also do in the country. They are successively more beautiful as we ascend. These mansions are ready provided in the heavens, and upon the entrance of spirits they are conducted by guides to their respective habitations. All spirits in the higher heavens are in such perfect harmony with their surroundings that they have no desire for anything different. These mansions have previously been occupied, and become vacant from their occupants having advanced to higher heavens.

To each mansion in the heavens above the third, as before said, is attached a beautiful garden, in which perpetually bloom flowers resplendent in colors, of countless hues, and of exquisitely beautiful and delicate forms, and of every conceivable variety, while the grounds are laid out in the most artistic and pleasing manner and intersected by charming walks. Flowers in these celestial gardens, unlike those of earth, never wither and fade while they remain unplucked, and yet buds and blossoms in all their various stages of growth are found on the same branches, and on the fruit-bearing trees and vines are constantly to be found buds, blossoms, and ripened fruit.

All the public buildings, temples, theatres, halls, and all the dwellings or homes in the different heavens are the products of the skill and labor of human spirits. The mansions are all constructed of wood, no stone being used in their formation, but in the higher heavens stone is employed in the construction of public buildings, and in the fifteenth heaven the capitol is constructed exclusively of

white marble, of wonderful purity and beauty. For the interior of their mansions, or homes, walnut, rosewood, maple, mahogany, etc., are used, and these woods, there far more beautiful than here, are wrought with surpassing skill by the hands of spirit artisans, while the ceilings and walls, as before stated, are frequently elegantly frescoed, and delicately traced, and carved, and otherwise ornamented. Work of this kind is there accomplished far more rapidly, and with less effort than it is here.

The furniture of the habitations in the second sphere is scanty and of the plainest description, corresponding to the dwellings. In the third heaven, the dwellings being superior to those below, the character and quality of the furniture are correspondingly better, but yet much inferior to that in the heaven above. From here the furniture, like the mansions in each successively ascending heaven, is more elegant. It is constructed of beautiful woods, of various patterns and styles, elegantly carved and ornamented, and upholstered in fabrics of the richest description. In the sixth heaven the furniture is gilded and burnished. The floors of these homes are covered with rich and velvety carpets, wrought in beautiful patterns and colors. Their homes are also furnished with clocks, and watches are in common use with them, and are frequently carried on their persons. My instructors, when with me, are never at a loss for the time, as I have frequently satisfied myself by their answers to my questions as to the hour, their time nearly according with my own. At night they repose on beds or couches as we do. The coverings of these are of beautiful materials and colors, and elegantly wrought in figures of various designs. Upon retiring at night they exchange the garments they have worn through the day for sleeping robes.

Mr. Owen's description of his own home, while in the fourth heaven, was as follows.

"On the main floor of my home there is a parlor, a small library well stored with books, a study, and dining room. Each room is differently furnished, but the framework of all the furniture is of choice woods wrought into elegant forms, and artistically and beautifully carved, and polished. That of the parlor is upholstered with a substance, or what you would term a material, in some respects resembling velvet, but the nap is of greater length, and very soft and beautiful. The floors are covered with carpets, so soft and luxurious that in treading upon them the feet are partially buried in their velvety fleece, and the patterns and colors are exquisitely beautiful. The windows are furnished with silk and lace curtains, both elaborately woven and embroidered in elegant patterns. The dining room is furnished in a plainer manner, more in the style of your dining rooms, while the furniture of the other rooms on that floor, partakes of the character both of the parlor and dining room, and is strictly adapted to the uses and enjoyments to which those rooms are respectively appropriated. The second floor is arranged for sleeping apartments, and we have no floor above this.

Meals are served in the dining room morning, noon, and evening. These consist exclusively of fruit, of which we usually have on our table twenty or more varieties. The drinks are principally water and wines, the latter of various kinds, unfermented, and of delicious taste and flavor. We have two female servants in our household. They were in the second, or wicked heaven, and having the alternative offered them to longer remain there and slowly progress, or to act in the capacity of servants to us, in the fourth heaven, and progress with us, they chose the latter course. But it must not be supposed that in the relation

they bear to the family there is any sense of degradation, or of inferiority, other than that which arises from the consciousness of their comparative ignorance, a consciousness which we all feel in the presence of those who are wiser and more advanced than ourselves, but which fails to cause a single regret, for we know that if we strive to attain it we shall in time occupy as exalted a position, in all respects, as they now do. Their service is entirely voluntary, and for this we endeavor to compensate them by improving every opportunity to instruct them in any knowledge we may possess, and in which they may be deficient. They are regarded by us more as wards than servants, and in morality and virtue perhaps they are now our equals, and if they were to leave us at this time they would remain in our heaven, the only disadvantage to them being that they would not hereafter progress as rapidly as they will by remaining with us. Beside our personal influence over them for good, they are greatly benefited by contact with and observation of the society that daily gathers at our home, and as we advance to higher heavens they are thus, at each successive step in progression, better qualified to meet its requirements, until at a period of time, not very distant, they will become so advanced morally, intellectually, and even socially, that they will no longer feel a sense of dependence, but will be able to act independently, and then their equality will be gladly recognized by us. They will then have outstripped those of their friends from whom they parted in the second sphere, and been rewarded for the services they have rendered us."

Mr. Owen added, that every family in the fourth and higher heavens that desires to have servants from the second sphere are privileged to have them, and multitudes, there, are only too happy to assume such humble positions on such terms.

Paintings, far excelling in merit any of the productions of the great masters on earth, abound in the heavens, and in the spiritual Romes, Florences, Bolognes, Venices, Dresdens, etc., there are magnificent galleries, in which are to be found numerous works of these same great masters, executed by them in spirit-life.

In the French heavens the lowest spiritual Paris is in the fourth heaven. In the heavens above this there are other cities of the same name. The styles of architecture in these cities, and in the French heavens generally, as also in the German, and other heavens, partake of the character of the architecture in the countries on earth of which they are spiritual counterparts, only there it is indescribably grander and more imposing. But in the spiritual Romes the temples, palaces, mansions, etc., generally excel those of all other cities, being grand and stately beyond description. There are spiritual Romes in the Italian heavens from the third, at least to the seventh.

It has been said that when spirits change their habitations and have no further use for them, or other objects pertaining to them, their habitations and these objects, through the exercise of their will-force disappear. This is an error, as spirits have neither the inclination nor power to destroy anything, nor do they become dissatisfied with anything they possess, for they have nothing which they do not desire. It is only when they pass to higher heavens that they come into possession of new and different objects, excepting as elsewhere explained, and in each heaven there is to be found precisely what is best adapted to their wants and desires.

The only sense in which our good deeds contribute to the building up of our spiritual mansions, is by qualifying us for higher heavens, and more beautiful homes.

GARMENTS, ORNAMENTS, AND OTHER OBJECTS.

"For all Things are Yours."

The love of the beautiful is a natural sentiment of our spiritual natures, and the admiration of and desire for beautiful raiment is therefore a legitimate taste, and it is right to gratify it when it can be properly done. With all good spirits, male and female, this taste is active, and the means of its gratification are amply provided and placed within the reach of all. But the love of fine raiment is never a passion with the inhabitants of the heavens, and a spirit of rivalry is never excited by the selfish desires of one to make a richer and finer display than another. The utmost desires of all are gratified, for all desires of happy spirits are proper and just, and are never actuated by selfishness, this, the basis of all sinfulness, having been eliminated from their natures. Nothing that one happy spirit possesses is ever coveted by another.

The garments of spirits in certain respects are different in each heaven, each having a certain predominant color, or shade of color, especially characteristic of it, and there are also certain differences, although in some instances slight, in the styles and forms of garments. Thus to higher spirits the raiment of others in the heavens below them is indicative of their grade and condition. To a considerable extent the garments of spirits in the heavens of different nationalities partake of the character of the garments of people in the corresponding countries on earth. Spiritual garments are made from textile fabrics, and both these and the garments are the products of spirit skill and labor.

In the heavens from the third to the eighth males commonly dress as we do, in coat, vest, trousers, and hats, the

last being soft and pliable, with sandals for their feet. They also at times, and especially in their homes, array themselves in white loose robes, these frequently being ornamented with colored trimmings. Sometimes when visiting the earth in summer, they are dressed in white, but more commonly in dark clothing. Mr. Owen, my father, and other male friends usually wear garments of dark colors, the material being much like our cloth in substance, texture, and appearance, and of the prevailing fashions of earth, slightly modified according to taste.

Young children are clothed in accordance with their own tastes, under the direction of their parents or guardians. Young females from the age of fifteen to twenty years clothe themselves exclusively in white robes, not being permitted to wear colored garments. They usually adorn their persons with wreaths of flowers, these most commonly encircle their shoulders and droop and are festooned low over the skirts of their robes. They also wear smaller wreaths, of still more delicate flowers encircling their heads. Their hair, like that of all females, is left free to fall over their shoulders.

Female spirits above the age of twenty years are at liberty to dress as they please, in garments of various colors and styles, but the great majority of them dress in flowing and graceful robes, with the waist simply encircled with a loose girdle or belt, but all ornament their robes with ribbons and flowers. They wear no other head coverings than veils, and these are of beautiful materials and patterns, and of most exquisite workmanship. They universally adorn their heads with flowers. Like the males, they wear sandals.

The garments of both male and female spirits are always found in their homes, ready prepared for them when they enter them. Their tastes in the choice of garments

are always anticipated, and the latter are of every color, texture, and style they can desire. Their garments never wear out nor become soiled. Whenever they are qualified to advance to a higher heaven garments from that heaven are brought to them, in which they array themselves, they not being permitted to take with them anything whatever from one heaven to another, everything in any heaven belonging exclusively to that heaven. In their new homes they also find every other thing which they can possibly desire, including jewelry, and other ornaments. The jewelry is of gold and silver and precious stones, and far excels any that wealth can command on earth, and all good spirits can obtain it in abundance. All these things are made by skilful spirit artists, whose highest enjoyment for a season, is in being employed in their production.

EMPLOYMENTS OF SPIRITS. MEANS OF SUPPLYING OTHER WANTS.

Good spirits obtain everything they desire. The desire and the need are inseparable, the one cannot exist without the other.

In all the heavens above the third, the student will find books, paper, pens, ink, pencils, etc., which he can obtain without cost, and with only the trouble of asking for them, for as many spirits desire these things, these wants, like all others, are abundantly supplied. And yet a spirit of limited intelligence when communicating through a medium, if asked whether these things are to be found in the heavens, probably would reply No, and honestly too, not having desired, or seen them, or perhaps not having advanced sufficiently to obtain them.

Musical instruments of every conceivable kind are easily obtainable there, perfect in tone, form, and finish. There

are various kinds of wheeled vehicles in the heavens above the third, and in each heaven successively, they are more elegant and graceful than in the heaven below. They never wear out, or require repairing, or become tarnished by time and use. It is the same with the dwellings, furniture, garments, ornaments, and all other objects. Photographers are there engaged in the practice of their art, and photographs are there nearly as common as here. The chemist there can obtain acids, alkalies, salts, and all other chemical substances corresponding to those on earth, together with all the utensils, instruments, and other apparatus that go to make up the furniture of a laboratory, and is thus able to repeat every experiment and reproduce every result that is possible with chemists here, and spirit chemists are constantly engaged in experimenting, and they frequently make discoveries, the knowledge of which sooner or later is communicated, generally by impression, to our chemists.

The chemicals, metals, tools, machinery, etc., required in the American heavens, are procured from the European heavens, mostly from the English. There is an office in each American heaven where, upon application, anything of this character will be obtained from the proper European heaven. When a certain object, as a book, an instrument, ornament, utensil, etc., is desired, application is made to a repository of such articles, a warehouse, it might be termed, and soon thereafter, perhaps the next day, the object desired is brought by a messenger to the applicant's home. There are such repositories in all the heavens above the third. Their wines also are obtained in this manner.

When Mr. Owen, upon his passing away, entered the third heaven he found in his new home a small collection of books, which constituted a part of its furniture. When

he entered the fourth he found a larger collection, and upon his entering the fifth heaven he found in his home a fine library, among the books being elegant copies of all his own works. In the sixth heaven he found a still larger and more elegant library, with books still more tastefully and elegantly bound, and lettered. Here again he found copies of his own works. When books, not in his library, are desired, he applies to the repository of books in his heaven, and they are always sent to him, and usually within twenty-four hours. He is not permitted to enter this repository, but makes his request at the entrance.

All of our spiritualist journals are republished in the fourth heaven, and copies are sent to all who desire them, almost immediately after the originals are issued here. By this means Mr. Owen perused an article of mine, which had been published in one of our journals, before I had received the copy containing it, and discussed with me its principal points. And not only private but public libraries abound in the spirit-world, and connected with the latter, in the lower American and English heavens, are reading rooms, which are supplied with copies of all the spiritualist journals, together with some of the principal daily and weekly newspapers, and quarterly and monthly magazines published in these two countries. In the public libraries in the American heavens, there are no records, or accounts of former and extinct races, for the obvious reason that these heavens have not, at least for unknown ages, been inhabited by others than Indians. But records, covering the four centuries since America was discovered, are to be found there. In the libraries of certain of the European and Asiatic heavens records exist of the principal events and occurrences which have taken place in those countries for thousands of years.

There are at least a score of spirits daily engaged in the

National Library in Washington in copying such books as may be of interest to spirits in their world. Those, who are thus engaged, are endowed with the faculty of reading closed books with amazing facility. By an effort of the will, a psychological process, they are able to evolve or produce so as to be clearly represented to their minds, exact copies of the successive pages of a book. The position of the book, or whether it be open or closed, is of no consequence, provided it be externally wholly or partially exposed to view. In this way these, or other spirits, obtain copies of our Spiritualist and secular journals.

For a long time my instructors were unable to learn where the furniture, garments, etc., in use in the heavens were manufactured. No one was able to inform them until Mr. Owen inquired of the spirit from the thirty-second heaven, Mr. Stevens, and from him he learned, much to his surprise, that the Eighteenth heaven is known in the heavens above it as "The Manufacturing Heaven." Here the dwellings and public buildings for the heavens below, are wrought in parts, and sections, and made ready for erection, and then transported to the heavens where they are needed, and there they are put together by spirit mechanics. Here also furniture, garments, jewelry, books, and nearly everything that is needed in the heavens are manufactured. In the seventeenth heaven are the homes of the artisans who labor in their vocations in the eighteenth. Many of them have their families with them, and their self sacrificing spirit, manifested in the devotion of their skill and labor to the promotion of the comfort and happiness of others, is rewarded, not only by their own rapid advancement, but also by that of their families, whose welfare is as dear to them as their own. And then their labors are not of long continuance; a few years and they

advance to still higher heavens, while others from lower heavens supply their places. We thus perceive that good spirits are not engaged exclusively in religious, or even intellectual occupations, but on the contrary the diversity of employments with them is nearly as great as with us, but the efforts of all are directed to the best good, either of individuals or of the whole.

It should be a source of gratification, at least to young people, to learn that they will not be constantly engaged in devotional exercises. Spirits use their minds, their hands, and limbs, as we do ; they plan and execute, walk, ride, drive, sail on the rivers and lakes, interchange visits, frequent the theatres, attend lectures, and places of worship, read and write, eat, drink, sing and dance, have their social gatherings, such as parties, picnics, excursions by land and water, and otherwise enjoy themselves, and in addition, are able to transport themselves from place to place, from one heaven to another, and to earth, and advanced spirits are even able with the speed of lightning to wing their flight from this planet to another, without exhaustion, and with little effort.

The intellect of itself cannot apprehend these things. Respecting them, God has made our hearts wiser than our heads, and the head would be wiser than it is if it were always to consult the heart in such matters.

In compliance with my request that she would describe her usual daily occupations, a highly intelligent spirit friend in the fourth heaven with whom I frequently communicate said :

“When I arise in the morning I perform my ablutions, then exercise by walking in the garden and vicinity of my home, return and make my morning repast of fruits, engage in conversation, read, write, or embroider, or engage

in any other occupation, or amusement, that may interest me. Often, in company with others, sometimes alone, I sail on the lakes, or rivers. For this purpose we have boats of various sizes and forms, all beautiful, and some exquisitely so, and they glide through the crystal waters with very little effort on our part, while others are propelled by sails. We frequently make up parties for excursions on the water, and into the country, and visit remarkable and beautiful objects, and places, and often numbers of friends of both sexes assemble at the homes of certain of them for social enjoyment. At these parties, for they are precisely such, we amuse ourselves, and are entertained with refreshments, these consisting exclusively of various fruits, and unfermented wines, and other drinks, and the scene is enlivened with music and dancing.

We also often assemble for instruction in public halls, and listen to addresses, lectures, orations, etc., and sometimes to humorous lectures and exhibitions, and the auditors sometimes manifest their appreciation of the subject, and their enjoyment of the occasion, by uproarious hilarity."

Another spirit, that of my father, to whom I read the above description, corroborated it, and added :

"Our employments are as human and natural as yours ; such as would engage your attention were you living in a beautiful and perfect, yet natural world, where all were harmony and happiness, where the cares, the sorrows, the dark misfortunes and temptations of your lives were unknown, and where, from the perfection of your natures you would be capable of fully and perfectly enjoying your surroundings. We have none but proper and commendable desires, and all these find full and perfect gratification. We roam over beautiful meadows, and romantic roads, wander along the banks of lovely rivers and lakes, through

grand parks and forests, and amid scenery beautiful, attractive, and varied beyond description, or even mortal conception. We have noble and beautiful homes, with convenient, spacious apartments, elegantly furnished. We have inviting grassy lawns, luxuriant flowering vines, shrubbery, ornamental and fruit-bearing trees, and lovely gardens, these abounding with exquisitely beautiful flowers, of delightful perfume and endless in variety of form and color.

We have grand public halls, where discourses are delivered by wise and noble spirits, temples, where the truth alone is proclaimed, and magnificent theatres, where instruction and amusement are combined, and which are frequented at times by all. We also have opera houses, where the finest and grandest operas are performed, and concerts, both of vocal and instrumental music are common with us. There are public and private libraries, in which are to be found the works of spirit authors, and also books which are copies or spiritual reprints of the best earthly authors, and sometimes these spiritual copies are obtainable by us before the original works are published in your world, each chapter being copied by spirit experts as it is completed by your writers.

We frequently visit earthly friends and places, and still more frequently spirit friends in our own heavens, or those below ours, and much of our time is thus employed, and we have the power to visit foreign heavens, and many avail themselves of this privilege and visit old friends in those heavens, or friends whom they have made in their visits there, while the principal object of the visits of others is to observe and take note of what is there to be seen.

Not only are there theatres and opera houses in all the heavens above the third, but in the fourth and fifth there also are circuses.

Mr. Owen assures me that he frequently engages in trout fishing, in the streams, and angles for larger fish in the lakes, fish abounding in both, and enjoys the sport even more keenly than he ever did on earth. As spirits are not permitted to, and in fact cannot destroy life, after catching the fish they detach them from the hook, and return them to the water. He says the fish do not suffer pain from being hooked. Spirits sometimes hunt game in the fields and forests. They have fowling pieces and rifles, constructed on the principle of our air-guns. Shot and bullets are used, but no injury is inflicted by them. The discharge is attended with a report, which startles the game, and causes it to run or fly away. As a rule, lads enjoy this sport more than their elders.

Billiard tables are almost as commonly in use there as here.

In riding, males use saddles and bridles; females use saddles only. The latter guide their horses by touching them on the sides of the neck, and by speaking to them. The Indians have exceptionally fleet horses, and with them chase deer, and use them for the other purposes for which they formerly used horses on earth, including racing, and they enjoy this sport as keenly as when they engaged in it on their native plains, but in spirit-life they have for this purpose beautiful wide avenues, bordered with trees, shrubbery, and flowers, and extending through a country equally beautiful. My Indian friends tell me that they pasture their horses in meadows, and these know their masters and are obedient to their call. In riding they use no saddles or bridles but guide their animals with their hands, the least motion of which is understood, their horses, like their dogs and other animals, being far more intelligent than ours. Many Indians, and especially squaws, in spirit-life retain their earthly tastes for basket-making and exercise

great skill in the construction of these objects, fashioning them into beautiful forms and combining the various colors so as to present very pleasing effects to the eye. They also construct canoes of bark, with like skill and taste. They procure the materials for both their baskets and canoes from the forests.

In all the heavens from the third, at least up to the fourteenth, there are small farms of eight or ten acres each. These are occupied and cultivated by such spirits as are most happy when engaged in the cultivation of the soil. On these farms are suitable and beautiful dwellings, and they are stocked with horses, cows, dogs, and domestic fowl, and deer are to be found on some of them. Birds here, as everywhere in the heavens above the second, are numerous.

There are many spirits with talents for invention who are constantly employed in devising new methods of accomplishing known objects, or methods of accomplishing objects which in themselves are new. The majority of important inventions are thus first discovered in the spirit-world, and from thence are impressed on the minds of medially endowed individuals on earth. In most instances after an invention is perfected in the spirit-world a spiritual model of it is brought to earth, and here sufficiently materialized to test it under earthly conditions.

Spirit mechanics have tools and implements of every description, and by their labor they accomplish as much in one day as a mortal, equally skillful and correspondingly employed, can in a week.

“ There are celestial fruits that round their orbs
To perfect ripeness in the light that streams
From the diffusive sphere of Deity,
And angels feed upon them and grow wise.”

The spiritual body requires sustenance for its maintenance equally with the earthly. All spirits, excepting those who are earth-bound, derive their sustenance from fruit, but the latter are dependent upon the emanations of earthly food and animal substances, together with the sustaining elements which they absorb from certain mortals with whom they are able to come into rapport. This necessity of the most degraded spirits is the origin of the custom which was prevalent among certain ancient nations, and equally obtains to-day among the Chinese, of offering cooked meats and other kinds of food on the graves of departed friends. It is also the origin of the religious rite of human and animal sacrifice.

All, excepting this class of spirits, eat, drink, and digest their food as when they were in earth life. The fruit which constitutes their food is of every conceivable variety, including grapes, berries, etc., and although their principal drink is water yet they have other drinks, among which are wines made from the unfermented juice of grapes. In addition to these fruits the Indians have a vegetable, in appearance like the yam, which they sometimes boil and eat. As nothing in the spirit-world which has life can be deprived of it, animal food in any form is unknown.

Many of the best songs of earth originated in the spirit-world, and have been communicated to mortals, while many originating here are sung in heaven. The popular songs, "Sweet By and By" and "Rest for the Weary" originated there, and are as great favorites there as here. But Solomon's Songs are neither sung nor chanted there.

Meetings for conference and discussion are common. Moral, religious, and occasionally even certain of our political questions are there considered. These meetings are

held in public halls, temples, and theatres. The orders of Masonry and Odd-Fellowship are perpetuated there, lodges existing throughout the lower heavens.

Medial power primarily pertains to the spiritual nature, certain material elements and the vital forces of the physical organism being tributary to its exercise, and the spirit is not divested of this power in the next life, but most commonly it continues to be exercised there, only it is there exercised in connection with some earthly medium, and thus the medium here more frequently than otherwise continues to be a medium there for a certain time, and from his medial experiences in this life he in the next is enabled to exercise his powers more efficiently than he otherwise would.

Many intelligent spirits note the changes and progress of earthly events with interest, and take part in all movements for the promotion of the best interests of mankind here below. The labors of our earth-life, where they have been directed to noble objects and aims, will there be continued, in view, either of the same ends or of others equally, perhaps more important. It is natural for men to delight in knowledge, and to take pleasure in applying it. A skillful architect or mechanic, if in a normal condition physically and mentally, finds, perhaps, his highest enjoyment in the exercise of his special talents, and upon his translation to spirit-life he will still possess the same talents, and for a time, at least, the same tastes and habits, and he will avail himself of opportunities to exercise his talents in that world where all the conditions are so much more favorable, and the rewards of labor, though of a different character, so much more satisfactory and abundant. But it is not to be supposed that he will always be satisfied to thus labor, on the contrary, through his labors for the good of others he will after a time advance to higher en-

joyments, and others will succeed him in the employments he has relinquished.

Neither do all skillful mechanics and others there, even temporarily, employ themselves as they did in earth-life; it is entirely optional with them whether they do or not, and many are attracted to other occupations. It is the same with all others who are differently endowed in respect to talents and tastes. All good spirits not only derive pleasure from the simple exercise of their special talents but this pleasure is enhanced by a lively sense of the happiness others derive from the fruits of their labors, even as they in turn are benefited by the labors of others.

The above remarks are equally true of the artist, physician, lawyer, clergyman, teacher, and business man, they also still possessing the talents and tastes which characterized them when here, and these also are most commonly exercised there. The true artist there transfers to imperishable canvas his ideals of grace and beauty, ideals which transcend anything which in earth-life his imagination had conceived. The physician may seek to impress the minds of mortals with higher and more important truths relating to the healing art than those which he realized in the flesh, and thus be able, though indirectly, to continue his work of alleviating earthly sickness and suffering. The lawyer, if his soul has been in his profession, will there search into and endeavor to acquire knowledge of spiritual laws, and principles, and perhaps return to earth to impress receptive legal minds with the knowledge he has obtained. The earnest, sincere, and spiritually enlightened clergyman will there find congenial employment in preaching a better, purer, and more rational religion than he here ever comprehended, to the ignorant and degraded dwellers in the second sphere, while at the same time he may find his highest, though it may be melancholy

satisfaction, in sometimes returning to earth and here laboring to eradicate some of the dark errors which he has engrafted in the minds of his fellow men. The teacher will generally pursue his earthly vocation for a period of time, the office of teacher there being not only a necessary but a highly honorable one. The talents of the business man will not lie idle, for there he will be employed, not in trade and barter, and the accumulation of wealth, as here, but in dealing with spiritual things, in gathering spiritual knowledge, and exchanging his material notions and errors for heavenly treasures, which he will dispense with a liberal hand to those whose needs demand the exercise of his charity and love. Neither is the statesman without congenial employment, for he there has a field more extensive than any here, in which he finds unlimited facilities for research, and observation, for the true principles of political science are there understood and applied, and systems of government, based on the highest wisdom, are in operation, to which all associations and individuals are subject.

Many scientists after passing to the next life continue their researches there, where they find, within easy reach, all the means necessary for their prosecution, and which are known to scientists here. They have their societies and meetings where questions of interest to them are discussed, but scientific subjects do not occupy the attention of American spirits to the extent they do those in the English, French, and German heavens. But a scientist like Huxley, or Tindall, for instance, does not *ordinarily* in spirit-life possess as clear and distinct a memory of his special knowledge as he possessed on earth, and as his mind for so long a period has been absorbed in the pursuit of this knowledge he is apt to seek to exercise it there in the same direction, and perhaps, meeting with disappointment, from the above cause, he turns to earth and mortal

life again, and here endeavors to find some medially endowed brother scientist with whom he may be able to come into rapport, and through him continue the studies and researches which death interrupted. This employment for a time renders him contented, but sooner or later he becomes more sensible of heavenly attractions, and less regardful of earthly; and turns his attention in that direction, and bidding farewell to earth he thenceforth exercises his talents in congenial and, perhaps, corresponding pursuits in his own world.

Those who have here received but a meagre education will there have opportunities of remedying their deficiencies in this respect, as there are colleges, open to both sexes, the methods of instruction being principally by illustrated lectures.

CHAPTER VI.

THE HIGHER HEAVENS—*Continued.*

Sunday Observance. Titles and Names. Personal Appearance of Spirits. Language. Prevision. The Insane in Spirit Life.

SUNDAY OBSERVANCE.

The observance of Sunday as a day of rest from labor and for recuperation of the forces of mind and body, and for religious and moral improvement, is interwoven with European and American society, and the day is variously observed according to the views of its nature and requirements, but to all it is a day distinct from others, and were its observance to be abrogated the most strenuous opposers of its religious character would have reason to regret it equally with its most rigid observers, and in the life beyond it will still be regarded as conducive to our well-being, and happiness, and in fact its observance is there perpetuated.

In the American heavens above the second the day is generally regarded, not as sacred in any sense, but as a day convenient and appropriate for the performance of and attendance on religious services, and theatres and other places of amusement on that day are closed, but those who may be disinclined to attend religious services frequently listen to lectures, or addresses, on moral and other useful subjects, or quietly enjoy themselves in their homes, gar-

dens, and the fields, in sailing on the lakes and rivers, promenade, visit friends, etc., and generally conduct themselves as most sensible and well-bred people here do on that day.

The services in the temples—all places of worship in the heavens above the third are termed temples—are simple in character, being as nearly as possible free from form and ceremony, and all truly religious and moral truths are proper subjects for consideration. Dogmatic and credal articles of belief find no place or favor in the heavens above the third, and are ignored in these services.

Even to those who in this life have been materialists Sunday there becomes a day of quiet moral and intellectual enjoyment, for the noblest, and wisest, and best of earth's teachers are there to instruct their fellow-men, and expound important truths, some of which they have learned from observation and experience in spirit-life, and others, with which their minds are inspired, are derived from exalted angelic, perhaps Deific sources.

Sunday, in the American heavens, is the only day which is invested with a public character. There are no holidays, nor public celebration of anniversaries.

TITLES AND NAMES IN THE HEAVENS.

“How loved, how honor'd once avails thee not,
To whom related, or by whom begot.”

The record of a good life is there of greater value and commands more respect than the earthly reputation of a monarch. The king and his subject, the lord and the peasant, the rich and the poor are there equal, or, quite as often as otherwise, the subject is above his king, the peasant above his lord, and the beggar above the Dives who spurned him.

Spirits are known by the names they bore in earth-life, and they address each other by these names. The appellations, Mr. and Mrs., are prefixed to proper names, as they are here, and higher earthly titles in the lower European heavens are frequently perpetuated for a time, but soon their use is discontinued. Among relatives our terms expressive of degrees of relationship are familiarly employed, as also are given or Christian names among intimate friends.

But there are exceptions to the rule that spirits are known by the names they bore while here, for spirits who have on earth led infamous lives, and who necessarily are on the lowest planes of the earth, or second sphere, the "hells" of Swedenborg, when they have there expiated their crimes and are prepared to ascend to the third heaven frequently have other names substituted for those which they hitherto have borne, the new names being expressive or symbolical of their better, and now dominant traits of character, and these names they are thereafter known by, and those spirits who were acquainted with them in earth life are prohibited from addressing them by their former titles or names. Good and pure spirits, whose earthly lives have been above reproach, would shrink from contact with a Nero, or Jeffreys, even though they should meet him as a saint in heaven. Any approach to one who had once borne such a character would be dictated by a sense of duty, not inclination, for spirits are yet human in their traits of character.

With children, who pass over at an age when they have a knowledge of their Christian names, these are generally perpetuated there, but when infants grow up in spirit life they are permitted, at a proper age, to adopt any Christian names they choose, but their choice is often influenced by the opinions of their guardians.

Earthly distinction and fame, unless based on sterling worth, are of little account there. Many of the reputations of eminent and distinguished men are fictitious, or ill-deserved, and such have no standing there, while all recognize and honor the reputation that has been earned by labors for the good of mankind. Such characters as those of Socrates, Plato, Jesus, Wesley, Wilberforce, Howard, Washington, Franklin, and Lincoln, are as highly appreciated and honored, and their eminence as generally recognized there, as here, while many great men, great in earthly estimation, are there little indeed.

In the lower European heavens earthly titles are to some extent recognized, but not in the higher. A monarch, in the higher of those heavens, would not receive homage, or be addressed by his earthly titles, even by the most humble of his former subjects, and he would there command no higher nor more general respect than the latter simply on account of his former exalted position. Neither would it be agreeable to him to receive homage or be addressed by his former titles. When other titled persons of less distinction pass over with good records they are there, for a time only, addressed by their titles, but these are only substitutes for their proper names. A nobleman would be addressed as Duke, or Lord, but not as "Your Grace," or "Lordship," nor would a monarch, even in the lower heavens, be commonly addressed as "Your Majesty." A few admirers and others, who yet continued to be influenced by the feelings of awe and respect with which they had formerly regarded royalty, would continue to employ the same forms of speech when addressing members of a royal family, but in time even they would cease to address them in such terms, which savor of flattery and servility.

THE PERSONAL APPEARANCE OF SPIRITS.

Eternal youth is the heritage of the soul. It is said that Washington Irving, when a young man, loved Matilda Hoffman, and that she died early, and that true to her memory and his only love he never married, and in a private drawer after his death was found her miniature, and a lock of her hair. To a friend he said: "She died in the beauty of youth, and to me she will always be young and beautiful." He here had an intuitive perception of the truth that in the glory of youth and beauty she would welcome him to the bright world beyond. She was as true to his memory as he was to hers, for the constancy of a mortal's love can never excel that of an angel's.

In the heavens males appear to be of the age of about twenty-eight to thirty years, and females about twenty-five. No spirits bear the appearance of advanced age to other spirits. The reverend, gray-bearded appearance, which some spirits present when they render themselves visible to us through the processes of materialization, is only assumed for purposes of identification.

Personal characteristics are as distinctly, though not as extremely marked in the spirit-world as they are with us, but all who have lived proper lives here, as also those who have become purified and elevated by repentance, are more beautiful than they were in the flesh, and as they progress in purity and wisdom they constantly become more beautiful.

Ungainly and ugly people are no longer so when they have attained the fourth heaven, and as they advance they steadily become more beautiful. The features of spirits, in degree, continue to be as distinctively characteristic as they were here, but each feature in time becomes a perfect type of the class of features to which it belongs.

Although there are no spirits who are extremely short, or tall, yet in both these respects there are degrees of difference. Certain spirits are taller or shorter, stouter or more slender, than others, so that it is proper to say of certain spirits that they are tall or short, stout or slim, but, as just remarked, not in the extreme. The comparative stature of males and females is about the same as in earth-life. From what has been said it follows that there are no spirit dwarfs, nor giants, neither are there any deformed spirits, excepting the comparatively few whose earthly deformities are temporarily perpetuated in the earth sphere, and who are elsewhere described. The embodied spirits of dwarfs and giants are contracted or expanded to the proportions of the material body, but when such spirits are released by the death of the latter they assume normal proportions. This is in conformity with a natural spiritual law. Dwarfs, like little Minnie Warren, and Tom Thumb, when they pass away—the former is now in spirit-life—assume the full stature and proportions of ordinary men and women. All spirits upon their entrance to the third heaven are permitted to determine their stature. Once determined it remains permanently fixed. The majority of spirits however do not avail themselves of this permission, being satisfied with their natural stature.

The complexions of spirits differ as with us. In the same heavens are to be found light, and dark, and intermediate complexions, and hair of all shades of color, including red. The negroes, in the lowest of their spheres, are as black as they were on earth, but as elsewhere stated, they become lighter in color as they progress. When spirits reach the fourth heaven should they earnestly and definitely desire changes in the color or hue of their hair the changes will accordingly be made without the observance of any conditions, or taking any other measures on

their part to produce the desired results. The changes are wrought by a power, which, to them, is shrouded in mystery.

Some male spirits wear beards, others do not. Some also wear side whiskers, and moustaches. With each, taste determines the form. They do not shave, nor trim their beards. They have only to intently desire that these shall assume a certain appearance and the desire is gratified. The change generally occurs at night, when they are asleep. Should they desire to have no beard their desire in this respect is also gratified.

The personal appearance of spirits, in a general sense, represents their condition, good spirits appearing bright, and happy, and beautiful, while those on low planes appear the reverse. These are darker, appear unhappy, their countenances indicate evil thoughts, and passions, and their garments invariably correspond in appearance to their condition, being shabby, and mean, often actually torn and ragged. They avoid good spirits, when possible, and, as a rule, equally avoid their resorts on earth. But the different grades of good spirits are not readily distinguished except by their raiment, neither is it possible to accurately classify the bad by their appearance. The higher spirits, when perceived by mortals clairvoyantly, sometimes appear of a brightness which might without exaggeration be termed dazzling, but they do not thus actually appear to each other.

There are no such appearances as halos, or spheres of light, surrounding the heads of spirits. Neither are there personal atmospheres surrounding spirits, visible to each other.

LANGUAGE IN THE HEAVENS.

Spirits can no more communicate with each other without the use of speech than we can, and two spirits of dif-

ferent nationalities meeting, and not understanding the language of each other, would labor under as many difficulties in attempting to communicate as they would in the flesh.

Swedenborg in his *Heaven and Hell*, ¶ 236, says that there is but one language used throughout heaven. This is an error, for as many languages are spoken there as on earth, nationalities and languages in all the heavens that we have any knowledge of, being as positive and distinct facts there as here, but in the higher heavens there is reason to believe that there is a steady approximation to unity of language, while at the same time strictly national traits, habits, and feelings fade, and ultimately disappear.

There are two ways in which the knowledge of languages, other than their own, may become useful to spirits ; first, in visiting the inhabitants and exploring the heavens of other nationalities, and searching their libraries and records ; and second, in communicating through mediums here with foreigners. For any other than these purposes such knowledge is of little or no service in the heavens.

PREVISION OF SPIRITS.

Foreknowledge of earthly events is dependent on a faculty possessed by comparatively few spirits, the great majority of them being quite as ignorant of events in the future as we are. But certain spirits are endowed with the faculty of prevision, and these are to be found in all the heavens above the third, while in the highest heavens there are advanced spirits who are endowed in an eminent degree with the gift of clairvoyance, so that they are able to directly and plainly perceive whatever they desire in relation to earthly events and circumstances in the present,

and in the future, and they either of themselves, or in association with others, perhaps still more exalted, largely influence and even determine the course and character of many earthly human events, always exercising their power for the attainment of important and worthy objects.

But it is only of those in the lower heavens that we have any definite knowledge as to their power of divination. I know of one spirit, now in the ninth heaven, who is gifted with the faculty of perceiving future earthly events, and his prevision is ordinarily limited to a period of three years. He also is unable, except on rare occasions, to perceive the precise times of the occurrence of the events he predicts. He perceives that certain events will or will not take place within the period of time to which his prevision is limited. But there are other spirit seers in these heavens whose clairvoyance penetrates the future to a greater extent, and who are able to foresee the precise times at which more distant events will occur.

My communication with this prescient spirit has been exclusively through one of my instructors, Mr. Bernard, and the latter's account of the way in which the desired information is obtained may interest some of my readers, as it certainly did me. Mr. Bernard says that when he desires knowledge relating to the future he visits Mr. Purdy, at his home, in the ninth heaven where the latter has a large room, which he terms his sitting room, and which is devoted to such purposes. Here both become seated, Mr. Purdy in a chair which he invariably occupies when he attempts to divine the future, and after a few moments of silence he becomes unconscious, apparently passing into a gentle slumber, when he is in a condition to impart information upon the subject presented, replying to any questions relating to that subject, but to none relating to any other, and when these questions have been an-

swered he resumes his former natural state, and then remembers nothing whatever that has been said during his entrancement. Although only one subject may be considered at one seance, a second seance may succeed the first after a brief interval of time, when another subject may be presented for consideration.

My Spiritualist readers will readily recognize this as a description of a seance with an entranced clairvoyant, such a seance as most Spiritualists have frequently participated in, and we know that the intelligence back of the earthly clairvoyant medium is a disembodied spirit, but who, or what, is the intelligence back of this clairvoyant spirit? It is a startling question, or at least was and is to me, and at some future time will be further considered.

It is a law of spirit life that when good spirits earnestly desire particular gifts, the exercise of which will conduce to their own happiness, or that of others, and to the accomplishment of worthy and useful purposes, such desires shall be gratified. In whatever pursuits such spirits may engage, if these be laudable and useful, powers are conferred which assist in the attainment of the objects desired, the faculties employed are strengthened, and developed, and sometimes even new faculties seem to be bestowed. Thus prevision, clairvoyance, and psychological and healing power when exercised by such spirits, for good purposes, are wonderfully developed. This is strikingly illustrated in the cases of guardian spirits, who, when appointed to their offices are always endowed with the power of perceiving every thought, and hearing every word uttered by their wards, and in addition to this, of frequently foreseeing events relating to them in the immediate future. Many people here are sadly deficient in a capacity for music, poetry, or painting, but if there they earnestly covet any one or all of these talents they will be developed in them, and some-

times with amazing rapidity, to the astonishment of themselves and others. Musical and poetical harmony not only pervade the soul of every happy spirit, but all such spirits are able to give expression to their feelings and sentiments through voices and instruments that faithfully reflect the inward beauty and purity of their souls.

The precise times of the deaths, or recovery from disease of persons, have in many instances been predicted by themselves. These persons are always sensitives, or mediums, and the sources of the information are clairvoyant spirits, most commonly the guardians of the persons, whose minds they impress with this knowledge, or, as is often the case, whose organs of speech they control to give utterance to the prediction. Similar information concerning the future of others sometimes comes through professional mediums, from like sources. What are termed, presentiments, are generally warnings or intimations of something to occur in the future impressed on the mind by guardian spirits.

That the future capabilities of every important, human instrument for good are distinctly foreseen by certain advanced intelligences, and that such individuals are carefully guarded and guided, I am well convinced, not only from the assurances of my invisible instructors, but also from independent conclusions. Whatever free moral agency may be to others, to them, excepting within exceedingly circumscribed limits, it hardly exists. They are instruments for the accomplishment of ends, and if these ends be important, interests, objects, and individuals that are obstacles to their attainment are sacrificed, and even the temporal comfort and happiness of the instrument himself sometimes are subjected to the same fate. But in the latter event he is richly compensated in the next life for all his sufferings and disappointments in this.

THE INSANE IN SPIRIT LIFE.

There are, properly speaking, no insane spirits except those in the earth-sphere and who previous to their insanity were degraded spiritually, and morally. These frequently continue, in some degree, insane for a considerable period of time, their spiritual condition not being favorable to their restoration, and here they are often attracted to mortals with like tendencies, whom they obsess, and through whom they ventilate their own disordered fancies, or even worse, impel to acts of violence. Persons on higher planes who enter the spirit-world insane are at once conducted to the third heaven. These, most commonly, are not permitted to revisit the earth, for should they do so they, in a greater or less degree, would resume their former insane condition and feelings, and should they then come into relations with insane mortals, or with mediums, their insanity would return in full force, and might be manifested through these channels injuriously. But individuals of this class, whose former insanity was of a harmless character, are sometimes permitted to return, and through mediums they sometimes proclaim themselves to be Jesus, Paul, Socrates, or Julius Cæsar, or some other celebrity, or perhaps even God Himself. There are infirmaries in the second and third heavens for those who have died insane, and all such, excepting the most degraded, are conveyed directly to one of these, as also are all idiots and imbeciles. The insane very soon recover their reason, but idiots require protracted treatment to develop their dormant faculties, but under the kind ministrations of the angels they steadily progress, and in time reach the plane of average intelligence, and sometimes outstrip originally brighter minds.

When a person is blown into fragments by an explosion, caused by nitro-glycerine, steam, or gunpowder, his spiritual body is not disintegrated or torn asunder as his material body is, and although it be utterly prostrated and helpless its integrity yet remains, and it is conveyed in the arms of sympathizing spirit friends to one of these infirmaries, where it is tenderly cared for until it is fully restored. The treatment consists of rest, magnetism, and proper nourishment. The worst cases generally soon recover. These infirmaries are to be found only in the second and third heavens.

CHAPTER VII.

THE HIGHER HEAVENS—*Continued.*

Wherein Spirits Differ. Marriage. Family Relations. Children.
Animals.

WHEREIN SPIRITS DIFFER.

We are told in the Bible that angels differ “as one star differeth from another star in glory.” This declaration is substantiated by the revelations of Spiritualism. As individuals of all shades of character, of all moral and intellectual grades, are constantly passing from this life to the next, and as nothing essentially pertaining to moral character or mind is immediately gained, lost, or changed by death, it follows that the inhabitants of that world, in all these respects, are as diverse as the inhabitants of this, and so far as this diversity applies to the mind and intellect it still exists, in less degree, in the highest heavens. Equality is chiefly in respect to happiness, all spirits in the same heavens being equally happy. In the highest heavens that my instructors have any knowledge of, the educated and uneducated, the intellectual and unintellectual are to be found associated, and this is evidently a wise provision for the improvement and elevation of the originally less fortunate, with whom the more fortunate are there brought directly or indirectly into constant relations, and by this means the former are enabled to ad-

vance to higher and yet higher planes, and thus wisdom and love ever march hand in hand in the paths of progression. As spirits progress their capacity for the reception and assimilation of knowledge is enlarged and they receive all they are capable of receiving.

If food, raiment, etc., be excepted, in most other respects spirits are as dependent on each other for enjoyment as we are. Those who abound in knowledge or love find their highest pleasure in imparting of it to those who are deficient in either of these respects, and these are equally happy in receiving what is so freely bestowed, and are able, and glad, to impart something in return. Although virtue does not confer talent yet, as a source of happiness, it supplies its place, and goodness and purity are more necessary to progression in that life than wisdom, and in the higher heavens the diversity in respect to wisdom and knowledge is not as great as with us, for the minds of the simple and ignorant there unfold more rapidly than they do here under the most favorable circumstances. Still diversity exists, not only in respect to wisdom and knowledge, but to taste and refinement, and there are nearly as many different social and intellectual circles as in society on earth. But distinctions there are not arbitrary, and as too often here, based on selfish, interested, and unworthy considerations. Merit first, then taste and inclination, are at the bases of all distinctions there, and determine each one's position in regard to all others, and each is most happy in his relations to the particular circle in which he moves. The law through which individuals of like tastes and inclinations sympathize with and are attracted to each other, operates in the spirit world as here, and all are within the sphere of its operation excepting certain undeveloped spirits on the lowest planes, who may for a time be condemned to isolation. It follows, that there are

numerous circles or societies in every heaven, all equally pervaded with the spirit of love and every spirit sustains relations to some society. Even in the lowest spheres there are societies or circles of criminals, drunkards, gluttons, debauchees, gamblers, misers, etc., in which selfishness reigns supreme.

There are as many there who look to others for guidance and direction as there are here. There are many saints of both sexes in heaven who are as helpless, and nearly as useless, as they ever were. But their incapacity is not of itself accounted a sin, and gradually they become sensible of their deficiencies, and are stimulated to exertion, which results in improvement. They are simply deficient in mental force and energy. There are leading minds in all the heavens, and there could be no leaders were it not that the majority require to be led. But there the exercise of their influence is natural, and proper, and is not associated with pride, vanity, and selfishness, but is always exercised in a wise and loving spirit, and for the common good. Many here weakly covet the special talents of others, while perhaps underestimating and neglecting the value of different, but perhaps equally useful and important talents, which they may possess, but there no such selfish comparisons are made, each simply striving, more or less earnestly, to improve the talents with which he has been endowed. Every man in that life is what he earnestly strives to be.

Growth, both moral and intellectual, in the spirit-world is gradual, but more rapid than it is here. There is no retrogression, neither are there any sudden leaps in progression, but when the upward course is once entered upon it is steady and continuous, if we except the rare instances in which it is temporarily interrupted as a result of disobedience to the commands of higher powers, as elsewhere noticed. These are the teachings of all advanced spirits,

and they all equally agree in declaring it to be their opinion that progression for every human soul is eternal.

“The new must e’er supplant the old
While time’s unceasing current flows,
Only new beauties to unfold,
And brighter glories to disclose.”

In that world every soul unerringly gravitates to that plane, and is surrounded by those conditions, that are best suited to his requirements and present or future happiness. Advancement keeps pace with the improvement which justifies it, and no spirit, however pure and happy he may be, would be equally happy were he to prematurely advance even to the next heaven above his own. Mr. Owen, who, while his home was in the fifth heaven was permitted to visit the higher heavens, up to the fifteenth, and my father, who, while in the sixth was permitted to visit the ninth, both told me that their feelings did not harmonize with surrounding objects and scenes in those heavens, and notwithstanding the superiority of all things there after remaining a short time, and partially satisfying their curiosity, they experienced a desire to return. They did not feel at home, they felt that they were out of place, and not qualified to inhabit those heavens.

Happiness, like knowledge, and wealth, to be fully appreciated must be gradually attained. “If God,” says Lessing, were to hold in His right hand all truth, and in His left the everlasting active desire for truth, though veiled in eternal error, and were to bid me choose, I would humbly grasp His left, praying, ‘Almighty Father grant me this gift, absolute truth is for Thee alone.’”

All the faculties of the mind are exercised with greater clearness and force in spirit-life, and all good spirits have a never-ceasing desire for advancement, their past experi-

ence teaching them that in each successive heaven their happiness has been increased, and that each, successively, is more beautiful than that below it, and this desire incites them to constant efforts to elevate themselves, morally and intellectually. But they are not impatient, the desire being a calmly expectant one and they know it will in due time be gratified, and this knowledge is a source of happiness to them.

No event occurs in spirit-life corresponding to the death of the material body in earth-life. In passing from lower to higher heavens spirits experience no change other than that of an increase of happiness. The only change which precedes this step, and leads to it, is steady progress in love and wisdom. As it is with us, the steps by which angels rise are built of good deeds, and thoughts, and words of kindness and love.

There are no Atheists in the heavens above the third, and very soon after entering that heaven a God-denying spirit, if of average intelligence, comes to appreciate his condition and surroundings, and to perceive the hand of God in everything, and every doubt of the existence of an Almighty, All Wise, and Beneficent Power is banished from his mind. The faith of the higher spirits in man's immortality is absolute, and this perfect conviction is their principal argument in support of its truth. They regard the human soul as a pure coin from the mint of Deity, with God's own image impressed upon it, so that its true nature and quality shall be recognized throughout the universe, and through the ages of eternity.

A good and true earthly record is a passport to the best associations there. That earthly character does carry weight in the next life, as before remarked, is certainly true, and the following anecdote illustrates the fact.

At one of our meetings in January, 1878, Mr. Owen

asked me whether I formerly had known in San Francisco a gentleman of the name of B—— G——. He said he had lately made the acquaintance of a spirit of this name, who told him that he knew me in that city, about eighteen years ago. Many years since he was engaged in mercantile business in New York, and in the early days of California he emigrated to San Francisco, where after some years he died. He informed Mr. Owen of an occurrence in which he and I alone were concerned, and also in other ways identified himself satisfactorily to me. The particular object Mr. Owen had in view in communicating this to me was, he said, to ascertain what this gentleman's character had been when here, as from their frequently meeting they might become more intimate, and his character when here would to some extent determine the degree of that intimacy in the future.

For the information of Mr. Owen's friends I will here say that "Violet" has been for many years, and still is, the companion of his wife. Her home is with his family in the spirit-world.

The only exception I have found to the rule, that unhappiness is unknown in heaven, is that young children of a sensible age, after their separation by death from their parents, mourn their absence. But their grief is of short duration, and it seems to be permitted for the purpose of impressing upon their tender minds, in indelible characters, the remembrance of their parents, and their love for them, so that their own love shall not fade, but shall respond to that of the parents when the final reunion shall take place through the death of the latter.

MARRIAGE IN THE HEAVENS.

"For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven."—*Matt. xxii. 30.*

Marriage, as it was regarded by the Jews in the time of Jesus, is, as he declared it to be, unknown in the heavens. With them it was not the union of equals, nor necessarily of two kindred souls constituting a perfect whole, but the wife was regarded as an inferior, an appendage of the household, a servant, often bought with the husband's money, whom he could divorce or discharge from his service for slight causes, and with little formality. It is very true that "they neither marry nor are given in marriage" in this sense in the heavens, but all spirits, sooner or later, either renew their marriage relations or enter the married state. Their happiness otherwise would not be perfect; they would constitute discordant elements where all is harmony.

Many marriages on earth are for time only, but it is satisfactory to know that the majority are for eternity. While death divorces many it also forever unites in the bonds of love and affection many more. If husband and wife are not here properly mated, if they are discordant in sentiment and feeling, no reunion there takes place, but each party sooner or later forms a harmonious and happy union with another, and whether husband and wife are reunited, or new relations formed, the union is forever. Neither outgrows the other, their progress is equal. Thenceforth they are one in thought and feeling. The two constitute a perfect whole, the rounded being.

All who pass to spirit-life unmarried, sooner or later marry, but some remain single for many years. A brother, who died at the age of sixteen, married in the spirit-world nine years since, at the age of fifty, counting the united

years of his earthly and spiritual existence. Two sisters, who passed away when I was a youth, are not yet married, while on the other hand an infant daughter, who now should be twenty-eight years of age, was married five years since, and my first-born child, a son, who entered spirit-life at the age of four years, thirty years ago, has been engaged to be married about three years. From his case it will be perceived that there are such things as protracted courtships, as well as marriages, in heaven.

Unmarried spirits generally make their homes with the families of their relatives, or friends. When marriages take place in the heavens the wife assumes the surname of the husband, as in earthly marriages. Earthly marriages are frequently brought about by spirit friends of the parties, often with happy results, and sometimes the results are quite different, and these well-disposed but mistaken spirit-friends are brought to realize that their intervention has been most unfortunate. Then again, in certain comparatively rare instances, marriages with us are the results of the schemes of vicious spirits, and such unions necessarily are lamentable, misery being the inevitable lot of one, or both parties.

There is no truth in the opinion, held by some, that people are born in pairs, male and female, and predestined for each other.

The ceremony of marriage in the heavens is very simple. When the parties have determined on a union they announce their engagement, and at the proper time assemble their friends, and in their presence declare their intentions. The choice is always approved, as it cannot be otherwise than suitable, and the declaration on the part of the contracting parties, with the felicitations of their friends constitute the entire ceremony. This is followed by a feast, and generally with music and dancing.

The approved and happy marriages of their earthly friends are frequently celebrated by them in like manner.

FAMILY RELATIONS IN THE HEAVENS.

‘By a power to thought unknown,
Love shall ever seek its own ;
Sundered not by time or space,
With no distant dwelling place,
Soul shall answer unto soul,
As the needle to the pole.”—*Doten*.

Simple family relationship, in itself, has there no binding force, but its ties are not severed by death, for where in this life affection has existed between relatives, or others, it continues in the next, and generally is there augmented. The husband and wife, parent and child, brother and sister, that are here united in the bonds of spiritual affinity, are reunited in the spirit-world, and no power can separate them, but where this spiritual attraction does not exist, even should they inhabit the same heaven, they will be as indifferent to each other as if the ties of relationship had never existed.

But it is rarely the case that all the members of a family find themselves in the same heaven when the last of them has passed over. Intelligence, spirituality, morality, age and other considerations enter as factors in determining the heaven that a spirit shall first enter, as well as the length of time he shall remain in it. If the parents be of advanced age when they enter the spirit-world, and have lived good and true lives, they advance with comparative rapidity, while one of their children, of mature age, of equally true character, dying about the same time, might enter the same heaven with them, say the third, and not advance beyond the fourth, while they have passed upward to the fifth or sixth. The difference here in the rate of

progression may not be at all dependent on moral character, nor intelligence, etc., but simply on earthly attractions, these being very feeble with the parents, but perhaps quite active with the adult child. But afterwards this child will overtake the parents if he desires to reunite with them.

It frequently happens with a family that when the last member passes over he may enter the third heaven while the other members, who have preceded him, may be distributed through the other heavens, up to the sixth or seventh; in this case those in the highest heavens will remain there until the others overtake them, when all will be reunited, and thereafter advance together, and so far as we know, for all eternity. Nor should it be supposed that the members of such a family, who are in the lower heavens, and who have lived proper lives on earth feel in any degree humiliated by their temporarily lower position, for they fully realize that they are not there as a punishment, but for the reason that in those heavens they can best be prepared to enjoy the happiness of the higher heavens. Nor do they suffer for lack of the society and companionship of their relatives in the heavens above them, for these visit them, perhaps daily, and possibly are with them the greater portion of the time, and although their happiness is not equal to that of those above them, yet they are far from being miserable.

In November, 1877, my spirit father informed me that he and my mother had removed from the eighth to the seventh heaven. He said that a spirit from a higher heaven had visited him, at his home, and notified him that he and my mother were at liberty to advance to the ninth. He replied, that it would afford them greater pleasure to return to the seventh, so as to be nearer Mr. and Mrs. Owen, who then were in the fifth, and there remain until the latter should join them. The messenger expressed his sur-

prise at this preference, but said he would leave and return within an hour, bringing the decision regarding my father's request. He did so return, and reported that it had been granted, and accordingly my parents descended to the seventh heaven. They had then been in the spirit-world more than half a century, while Mr. Owen had entered it only in June of the same year—five months previously. The latter passed from earth on the 24th day of June, 1877, and entered the third heaven, where he remained less than one month, and thence passed successively to the fourth, fifth, sixth, seventh, and eighth, entering the latter heaven in April, 1878. Mr. Owen was qualified immediately after his departure to enter a higher heaven, at least the sixth, but as his work here was not yet completed it was desirable that he should make his home temporarily in each of the true heavens, and regularly advance from the lowest, so as to understandingly judge of the characteristics and merits of each, and thus be better qualified to correctly describe them.

Neither husband nor wife there, ever outgrows the other in any direction which can cause inharmony. If one excels in wisdom, the other surpasses in loveliness of character. Thus the balance is eternally preserved. Conjugal love in that life is the highest and most perfect form of love. It is not to be supposed that parental love, in all the intensity which frequently characterizes it here will continue to forever exist in that world. This love on earth is intensified by the deep and ever-present sense of responsibility, of the need of protection and guidance, but as the necessity in which this feeling originates no longer exists in spirit-life, this love ceases to be apprehensive, and intense, and becomes transformed into that steady, mild affection, which there binds together all true friends, and kindred souls.

Spirits are sensible of tokens of affection on the part of their mortal friends, and appreciate them, perhaps more highly than when in the flesh, and it is a beautiful truth that when pure affection for the departed prompts the dedication to them of any object, such as an embroidered article, a drawing, painting, book, or other ornamental or useful production, the knowledge of it generally soon reaches the dear one for whom it is intended, and the gift is not only highly appreciated but a spiritual duplicate of the object is frequently procured and treasured as the representative of the object itself, and many times the donors are surprised and pleased, when they join their angel friends on the other shore, to find these counterparts of their gifts conspicuously displayed in their spiritual homes.

The love that is born of the spirit, as all true love is, is imperishable, and will find its own and be reunited with it in despite of all obstacles. It never mistakes ; it knows no failures. The laws that govern it are God's laws, and these are invariable.

CHILDREN IN THE HEAVENS.

"I shine a star, though once I perished as a flower."

When infants and other very young children pass into spirit-life the change in their appearance is less marked than in older persons. They gain nothing but their freedom from pain and suffering, and lose nothing but their material bodies, and are as helpless, innocent, and ignorant as before. In the fifth heaven there is what may be termed a grand nursery, or temporary home, for such as these, and all are conveyed there who have no parents or near relatives in the heavens above the second, to claim and care for them. All who have adult female relatives in

these heavens are taken by the latter to their own homes, where they are carefully and lovingly tended and instructed. There are always many female spirits in the fourth and fifth heavens who, either never had children of their own, or who have none with them in spirit-life, whose highest enjoyment consists in receiving and caring for these little waifs. This is with them a labor of love and delight, and they devote the same kind and degree of attention to them that loving and sensible mothers here bestow on their helpless children, and while the love of these angelic foster-mothers for their innocent charges always equals, and more frequently surpasses that of the natural mother, it is bestowed more judiciously, with greater wisdom and constant regard to the best interests of the child in the future, and only those are entrusted with the duty whose highest happiness consists in its performance.

The conditions that surround young children in that life are such that only the best and noblest qualities of their natures are unfolded, they are far removed from all evil influences, and are angelic in their loveliness, and purity, as they afterwards become in knowledge and wisdom. Free from the contamination of earthly faults and vices, they have nothing to repent of, no wounds to be healed, no scars to mar the purity of their characters, and no bitter earthly experiences, the memory of which to outgrow. They are pure, "even as the angels in heaven," beautiful blossoms, transplanted to a fairer clime, where they unfold into perfect and never-fading flowers.

Respecting the education of children, the necessity of it is as imperative there as here, the conditions and means only being different, and the character of these renders the impartation and acquisition of knowledge a pleasure, in-

stead of a task, and the unfoldment of the youthful mind proceeds more rapidly than in this life. No means of compulsion are used, and no restraints are imposed, their inclinations being in perfect harmony with their pursuits. Books are employed as means of instruction, but most of the knowledge is imparted orally, and by object teaching. Our kindergarten schools are indebted to the spirit-world for their origin. Children are there taught all the common or elementary branches, including the geography of the heavens, illustrated by maps, and such other knowledge as will be useful to them in the future. Of the moral lessons that are most constantly impressed on the youthful spirit mind, is that of the necessity of being useful to themselves, and others.

Older children than these, approaching adult age, of depraved natures, when they pass over enter the second sphere, a division of which is appropriated to their reception, and where they are kept separate from the adults, and carefully guided and instructed, and in a comparatively brief time are advanced to the third heaven.

Children in the spirit-world increase in stature as they do here, but their mental and spiritual unfoldment are more rapid than if they had remained on earth. Boys and girls there are respectively characterized by masculine and feminine tastes, as they are here, and the former amuse themselves with their balls, and marbles, and the latter with their dolls, and hoops.

Young children are frequently brought to earth to learn by observation of children here, and strong and enduring attachments are often formed by spirit children for children in this life, who may, or may not, be related to them by ties of consanguinity, and the influence exercised is always for good. But the custom of bringing children to earth is not by any means general, for ordinarily there is no ne-

cessity for it, they being able to learn all that is necessary for them to know, in their heavenly homes.

ANIMALS IN THE SPIRIT WORLD.

The animals in the spirit-world are actual, objective existences, and not images, or phantasms, only existing in the minds of spirits, as some suppose, but with the Indian, for example, the dog and pony he has with him are not the spirits of the identical dog and pony he owned on earth, but spiritual counterparts of them, and not of earthly origin, for earthly animals have no existence beyond this life. Many other spirits beside Indian, who here had their favorite horses, and pet dogs, or birds, have there, what appear to them to be the same, the resemblance in all respects being perfect, but in reality they are not the same. These have been provided to meet the desires of these spirits, by the same Divine hand that provides directly, or indirectly, for all their other wants and desires. As to spirit animals, their origin may there be as much a matter of speculation with some as the origin of species is here. It is certain that they do not propagate their species, and for all that wise spirits know to the contrary they enjoy a perpetual existence.

The only species of animals in the spirit-world that my instructors have knowledge of, are horses, dogs, cows, deer, hares, and rabbits, domestic fowls, and birds, and of these, horses, deer, and birds, are to be found in all the heavens above the second, certainly up to the thirty-second, as also in the first, or Indian heaven, but there are no animals of any kind in the second sphere. They are all perfectly docile, and live on the most friendly terms with man, though when the Indian chases deer they act precisely as our

deer do when hunted, but they seem to understand that they are in no danger, and enter into the spirit of the sport, and after the chase they peaceably return to their haunts where they can be approached without difficulty, and will then readily obey the call of their hunters.

Animals in the spirit-world, apparently, possess no other means of communicating with each other than earthly animals do, but they are far more intelligent than the latter, and seem to understand each other better. They also evidently comprehend whatever is said to them by spirits.

Although horses, dogs, and birds, at least, are frequently brought from higher to lower heavens, and taken back, yet they cannot be taken from the heaven they inhabit to a higher, so when spirits possessing these animals progress to higher heavens they are compelled to leave them, but strange to relate, if they desire it, in their new homes they find animals in all respects like the others, only in degree more beautiful, and these animals seem to know them, as the others did, answering to their names, and possessing all the traits and habits which the others possessed. So perfect is the resemblance that most spirits believe them to be the identical animals they left in the heaven below.

Horses and dogs may be brought from the first and third heavens to the earth, and in some instances, in twilight, be sufficiently materialized to be seen with the natural eye, but when there are appearances of wolves, and other wild, fierce animals, these, most commonly are psychological creations of low gross spirits, of strong power of will, certain of whom are able to create these forms—phantasmal to them as to us—and endow them with the semblance of animation so that they shall be momentarily visible to persons who are clairvoyant, and to such only.

Sometimes, however, spirits on higher planes than these, with a mechanical turn of mind, amuse themselves by constructing and bringing to earth, and experimenting with spiritual images of wild or strange animals, or diminutive images of men and women, all these being provided with flexible joints like certain of our toys, and after partially materializing them, as well as their own hands, they set them in motion, and to any person who sees them they appear to naturally and perfectly perform the functions of the animal, or other being they are intended to represent.

On the first of January, 1878, one of the Indian guides of the medium brought his horse and dog to the earth. A few days previous I had asked the question of my instructors, whether spirit animals could be brought to the earth? and they were unable to answer, and this visit was the result of an attempt on their part to practically settle the question.

When the Indian who had been selected to make the experiment was ready he addressed some words to his horse, and told him that he desired to take him on a long journey, and enjoined him to regard all he should say to him, then and while on the way. The animal indicated his appreciation of what had been told him by certain sounds, and the Indian mounted, and as easily as he transports himself alone, he and his horse, the dog following, were transported to the earth. Other of my friends, beside my instructors, were interested in the results of the experiment, and were present, and accompanied the Indian on the trial excursion. After the arrival of the party the Indian amused himself and them by riding to and fro on the street, in front of my dwelling, and while thus engaged he encountered a pair of horses before a carriage, and the horses clairvoyantly perceiving the spirit horse, and dog, and Indian arrayed in his chief's costume, which he had assumed

for the occasion, were terrified, endangering the safety of the driver and the occupants of the carriage, and to avert the threatened danger the Indian quickly turned into another street. Since then the horse and dog have been brought here several times, and my friends have learned that it is not uncommon for horses, dogs, and birds to be brought to earth.

CHAPTER VIII.

The Movements of Spirits. Their Return to Earth. Do Ancient Spirits, and Spirits from other Worlds visit the Earth?

THE MOVEMENTS OF SPIRITS.

“ To soar in fearless freedom
Through broad, blue, boundless skies,
And catch the radiant gleaming
Of love-lit angel eyes ;
To feel the Father's presence
Around me, near or far,
And see His radiant glory
Stretch onward star by star.”

Simply by their volition, spirits are able to transport themselves through space with amazing velocity. It is the same power, so circumscribed in this life, by the exercise of which we move our limbs, and direct our steps. Good spirits, free from the limitations imposed by our physical bodies, and material surroundings, find themselves still in possession of this power, increased in degree, and with all impediments to its full and perfect exercise removed. This power seems to be exercised instinctively by the new-born spirit, when his consciousness and strength are not materially impaired. Mr. Owen told me that very soon after he had left his body he departed for the third heaven, under the guidance of his angel friends, and his movements through space were to him as easy and natural as if he had been accustomed to them. Nevertheless, a distinct and positive exercise of will-force is

required to direct their movements, a merely passive inclination to proceed to any point does not avail. The speed of their movements is also determined by their will.

It is sometimes said, even by spirits through mediums, that time and space are unknown in spirit-life. This is an error, for time and its divisions, as known to us, are equally regarded by spirits in all the heavens, at least, below the sixteenth. They measure it as we do, by years, months, weeks, days, hours, and minutes. The only difference between time here and there is, that there it appears to pass more rapidly, a year apparently being comprised in a month of our time. In the sixteenth and higher heavens it is true that less regard is had to the divisions of time. As to space, their movements through it being so inconceivably rapid, this is comparatively annihilated, yet, when they note their movements they are conscious, not only of the lapse of time, but of the vast dimensions of space. Between the earth and first sphere, a distance of about five hundred and fifty miles, there is nothing but space, and they traverse this, almost with the speed of lightning.

Spirits in passing from the heavens to the earth, and *vice versa*, are not guided by knowledge, the only faculty consciously exercised, being that of will, but in some mysterious way their movements are so governed that they infallibly pursue the most direct course to the objective point. A spirit child of half-a-dozen years, of average intelligence and will-power, who has once been brought to earth and returned, can afterward pass to and fro with as much certainty, and security, as an adult who has been in the habit of frequently visiting us.

Spirits, when approaching the earth, first perceive the clouds, if these exist, and from the time they leave the first sphere until the clouds become visible they see nothing, excepting other spirits who may be passing in the opposite

direction. Of these, they generally meet large numbers, and instinctively avoid coming into collision with them. When our atmosphere is unclouded they do not perceive the earth until quite near it, as their vision can penetrate our atmosphere only to a very limited extent. Even when they have descended below the regions of the clouds the scenery and objects on the earth are but very indistinctly perceived by them.

When spirits approach the first sphere, from the earth, they perceive nothing until within a short distance of it, when it presents a nebulous appearance, which increases in density until it assumes the appearance of an interminable mass of overspreading spiritual substance. At certain points of this lower surface there are concavities, or arched vaults, furnished with horizontal projecting platforms, used as landing places by spirits, and these terminate in vestibules, which lead, through gates, to broad halls, these merging into ascending avenues, some of which lead to the upper surface of the first, or Indian sphere, while the majority of these avenues terminate in the second sphere, and all spirits inhabiting that sphere are restricted to these.

When, on earth, spirits desire to return to their homes, and at the same time exercise their will-power for that purpose, they immediately find themselves on their way, and in from one to three minutes, the time varying with each spirit, they reach the proper entrance in the first sphere. What guides them directly to this point, is, as my instructors say, one of the many mysteries, mystery to them as to us, but, as before remarked, they never mistake their way nor fail to pursue the direct line to their destination. When they desire to come to earth they pass down the avenue, through the hall and gateway, out upon the landing place, and by the simple exercise of their will are impelled to any spot on earth which they may be disposed

to visit, and it matters not whether they have ever before visited that locality, their course, undetermined and uninfluenced by them, is always the proper and most direct one to the objective point.

But, perhaps the most amazing thing about all this is the entire absence of fear in taking the leap into the regions of space, below. God has provided against this, otherwise insuperable obstacle to their returning to earth, by divesting spirits, as a rule, of all sense of fear in taking this step. It is the same in respect to their movements in other directions through space, they rarely experience fear or apprehensions of their power failing them, their faith in an ever-present and omnipotent protecting Power generally being instinctive, and absolute.

There are many of the avenues of communication, above described, extending through the basic substance of the first sphere, as well as through that of the higher heavens, and at points on a level with the upper surfaces of the different heavens these avenues are intersected by others, of limited extent, branching off and opening into these heavens.

At my suggestion, my father and Mr. Owen noted the exact time required by them to go from the earth to Mr. Owen's home, then in the fifth heaven, and it was within a second or two of two minutes, and it required half a minute more for my father to go from the fifth to his home in the seventh heaven. Some months subsequent to this they noted the time required to go from the seventh heaven to the city of Paris, where a sister of mine at that time resided, and it was nearly fifteen minutes, and to return twenty-eight minutes. The greater time required in returning was owing to their being fatigued by their exertions in going, and the necessary tax on their strength while there present. They learned from spirits, whose

homes were in the fifteenth heaven, that it required nearly fifteen minutes for them to pass from the earth to their heaven, and *vice versa*. Indian spirits are able to travel to and from the earth with greater speed than white spirits. In proceeding from the earth to their homes spirits are unable to arrest their course until they reach the first sphere. It is the same in returning to earth, and in our atmosphere, but they are able to accelerate or diminish their speed. In their own heavens they are able to arrest their course at any moment in mid-air, and hover over any spot, but there they do not ordinarily transport themselves through the air, unless between distant points, preferring the means of locomotion that are familiar to us, namely, walking and riding, or driving, as they are rarely in haste, and best enjoy these means of moving from place to place.

In traversing the space between the heavens and earth they experience no difficulty in their respiration, they breathe as easily and naturally at one period of their journey as at another, but when they become fatigued here, they do not become restored in any degree until they have entered, at least, the first heaven. When they are present in our public halls, churches, or theatres on public occasions, they are not able, as is supposed by some, to remain suspended in the air. Should they come to a rest in mid-air they would at once gravitate to the earth. They stand about the room, or platform, or occupy vacant seats, or sit on the backs of occupied seats, and some of them perch themselves on the chandeliers, or projecting parts of the interior of the building, and I am assured by my instructors that sometimes frolicsome spirits excite the mirth of other spirits by stepping from the heads of certain persons to those of others, and thus make their way from place to place, all of which is very undignified, but quite human, and therefore natural.

When the higher spirits, while visiting the earth, desire to proceed to another and distant place, on its surface, they do not proceed in a direct line through our atmosphere, but return to the first sphere, and thence take a new departure for the desired locality, for the reason that traversing long distances in our atmosphere rapidly exhausts them, and even if they should accomplish their journey they would be able to remain but a short time, being compelled to return, at least to the first sphere, to recruit their strength. In going short distances they proceed to the objective point either by following the most direct streets, or roads, or pursuing a direct course through the atmosphere, as they prefer. They can come, say to New York, and with the delay of a few minutes, not ordinarily more than five, can proceed direct, say to Boston, or Baltimore, but not to a locality much more distant, as their strength would be unequal to it. Of course there are certain spirits who are able to travel greater distances than these. The speed of their movements, also, is much less in our atmosphere than in space. From any point on earth they are able to proceed in a direct line to any other place with which they are unacquainted, not more distant than either of the above-named cities, the same as when they depart directly from the heavens.

Guardian spirits, being in close rapport with their wards, are always able to instantly be with them wherever they may be, but with most other spirits it is different, for when these desire to visit earthly friends they are compelled to seek them as we would, either by visiting their homes, or places of resort, or by obtaining information of their whereabouts from their guardians, or other intimate spirit friends who may happen to have knowledge of them. With these exceptions, and a few others, they have not the power to trace mortals from place to place, and without availing

themselves of information in the ways mentioned they might fail in discovering their friends, even though they were in their immediate vicinity.

It is a mistake to suppose that in our movements from place to place we leave behind us a track or line of light, or magnetism, visible to ordinary spirits, and by means of which they are able to trace us, but there are reasons for believing that we do leave behind us an invisible track of this nature, by means of which certain spirits who possess a faculty, perhaps something analogous to that of the hound, are able to unerringly trace us in all our movements. We know that certain spirits possess the power of tracing a person from a lock of hair, or other object, which is imbued with his magnetism, and with the Indians the instinctive faculty or sense upon which in earth-life they rely to track game and enemies through the forests, is more highly developed in spirit-life, and this serves in a limited degree to render them there independent of extraneous helps, and they frequently are able, unaided, to trace their earthly friends to distant points.

In the autumn of 1878 many Spiritualists were sorely puzzled to understand why it was that the mortal remains of Mr. A. T. Stewart could not be discovered, and their hiding place revealed by spirits. Soon after they were stolen I had some conversation with my instructors on the subject, and they said they would visit Mr. Stewart's late residence and question his spirit friends, some of whom, doubtless, they would meet there. Accordingly they visited the dwelling, and found many of the spirit friends of the family present, and conversed with them, and their uniform reply to all questions was that they were in absolute ignorance regarding the place of concealment of the remains, and equally ignorant regarding the perpetrators of the outrage, and they assured my friends that Mr. Stew-

art himself had no more knowledge of the matter than they had.

The explanation given by my instructors, is this. Mr. Stewart, from the time his remains were deposited in the vault, ceased to bestow the least attention, or probably the slightest thought on them, nor did any of his spirit friends think of them, and it follows, that unless they had been informed of the contemplated outrage neither he nor they could have been present when the remains were abstracted, or have had any knowledge regarding them. Who the perpetrators were, was therefore only known by the perpetrators themselves, and their spirit friends; the former of course guarded the secret from mortals, and the latter as jealously guarded it from other spirits, thus extending the application of the adage, that there is honor even among thieves. As to clairvoyant spirits, the majority of them are unable to perceive distant, concealed, *inanimate* objects, unless they be furnished with clues by which to trace them. But no living human being can be thus secreted and the place of concealment remain unknown to its spirit friends for a single day.

When in June, 1879, all New York was excited about the murder of Mrs. Hull, it was asked in at least two of the public journals, why do not the spirits furnish such information as would lead to the detection of the murderer? The reply is, the deed, unanticipated by her spirit friends, was perpetrated in the night, when most spirits, like mortals, seek repose in sleep, and therefore the probability of any of her spirit friends being present is extremely doubtful, and for the same reason it is doubtful whether any other spirits were present. If these reasons be sound her spirit friends possessed no clue by which to discover the murderer, and if they had no knowledge of the fact that, in comparatively rare instances,

spirits are endowed with the faculty of tracing the authors of such deeds, as probably they had not, they then had no knowledge of the perpetrators of this deed, until they acquired it from their mortal friends. It should be borne in mind that clairvoyance among spirits, at least in the heavens of which we know anything, is as rare a gift as it is among mortals, and there, as here, the great majority are sceptical of the existence of powers which they themselves do not possess.

There are two routes by which spirits travel to and from the American and European heavens ; the first is through their own atmosphere, and the second, by descending below the first sphere and traversing the space above our atmosphere. They direct their course towards the lowest spheres of the foreign heavens, which they enter, and after obtaining permission from the wardens proceed to the higher heavens, but none are here permitted to visit heavens higher than their own. In visiting these heavens it is the same as when they desire from their own heavens to visit certain localities on earth, they require no knowledge of the course to be pursued, nor direction, nor guide, their desires and volition apparently being sufficient to insure their reaching the desired heaven by the most direct course. It is the same when they are in a distant heaven, and desire to return.

When spirits visit the earth in winter, in addition to their ordinary raiment they usually wear mantles, or heavy robes. These seem to serve to protect them from the cold, as corresponding garments do us. Excepting those spirits who have friends there, none visit the polar regions. They are as sensitive to cold as we are, and unless attracted by dear friends, whom they know precisely where to find, they never venture into those regions, and my instructors doubt whether even those who have friends there, unless it be on rare occasions, ever visit them. They are inclined to the be-

lief that guardian spirits, and the spirit friends of the natives of those regions, are the only exceptions to the above rule. The spirits of Sir John Franklin's company left their bodies, if they died from freezing, before the latter were completely frozen, as spirits always do under similar circumstances, and immediately were attracted to their appropriate spheres, or heavens. The spirit, without reflection, would instinctively be impelled to this step. If among the crew there were any so degraded as to be unfit, even for the second sphere, they would be immediately attracted to a more genial climate on earth, and probably to their former homes or haunts.

Spirits in any heaven cannot perceive the one above, not even when they approach it, as the communicating avenue does not admit of a view of it.

The doctrine of vast magnetic currents flowing through space in various and contrary directions, and the necessity of spirits seeking and availing themselves of certain of these currents in order to traverse it, which has been taught by certain able writers, and by certain spirits, my instructors declare to be wholly without foundation. Spirits are able, at will, to proceed in any direction and in all directions with equal facility, provided, no obstacle, which to them is substantial, intervenes.

THE RETURN OF SPIRITS TO EARTH.

“ Not with sound of many thunders,
Not with miracles and wonders,
Would they herald forth their coming from the peaceful spirit-shore ;
But in God's own love descending,
With your aspirations blending,
They would teach you of the future that you watch and weep no more.”

Spirits, with comparatively few exceptions, are not compelled to revisit the earth, and heretofore the majority of

them have not returned, and the proportion of low and ignorant spirits who return exceeds that of the advanced and intelligent, very many of the latter not knowing, or not believing that they have the power of returning, whereas the former either temporarily exist on the earth, or if in the second sphere, are less removed in distance, and they are more strongly attracted to it, and more commonly visit it. Also, some good spirits who believe in its possibility are deterred from making the attempt, through fear, and the minds of certain of this class are impressed with this sense of fear by higher spirits, who desire, for their good, that they should not return. Thus, when we consider that the great majority of good spirits rest under no obligation to return, that others are not attracted to earth, that many disbelieve in the possibility of returning, and that others are restrained by fear from making the attempt, it is not surprising that so many never return. Then again the aged man, or woman, whose companion has gone before, and whose children are grown to man's and woman's estate, surely has ordinarily but slight motive for doing so. Men and women of middle age, who have experienced little but misery and disappointment here, and who are compelled to take on their former earthly conditions and feelings when they return, have even less inducement to revisit the earth. To these classes, so numerous, are to be added those who while yet young have died after much suffering, those who have suddenly died under agonizing circumstances, or while insane, the timid, the indolent, the indifferent, and we then have a majority of all who pass to the third and higher heavens who never return to earth.

But the foregoing remarks more particularly apply to the past, for the proportion of those who do return is constantly increasing, owing to the dissemination among men

of the knowledge of spiritual intercourse, and of more correct views of the relations existing between the two worlds. And these increasing proportions of those who return are made up almost wholly of the better classes of spirits, many of whom become missionaries to earth's inhabitants. The rapidly increasing numbers of people who here have learned the lessons of spirit intercourse, and the spiritual philosophy, who are entering the spirit-world, the majority of whom will again return as missionaries to earth, will ere long constitute a numerous and mighty army, animated with the single purpose of influencing and enlightening the minds of men, and spreading broadcast the knowledge of spiritual and moral truths, and rich harvests, through the blessings of God, will crown their labors, and the time is now not distant when error and ignorance will no longer sit enthroned, and be blindly worshipped and abjectly obeyed.

Not only is it the case that the majority of good spirits in the past have not revisited the earth, but it is equally true that the majority of these at the present time have no more faith in their ability to communicate with their mortal friends, through mediums, than the great majority of those friends have. The knowledge of intercourse between spirits and mortals has made even less progress in the heavens than on earth, but it is steadily extending there, as it is here, multitudes there, as here, being engaged in acquiring this knowledge. But restricted as this knowledge comparatively is, correct views in relation to this subject have never before so extensively prevailed in either world.

At one of our meetings Mr. Owen said that a few days previous he was in the company of about twenty intelligent spirits, of both sexes, in his own heaven, at that time the eighth, when he alluded to the intercourse of spirits with

mortals, through mediums, and not one of those present had any knowledge of its possibility, nor could be made to believe in it by all that Mr. Owen could say. Though well-bred persons, they yet could not suppress smiles of incredulity, mingled with pity, and one of their number apologized to Mr. Owen, saying that they had not a doubt of his sincerity, they only thought there must be some mistake on his part. A few days after this he conversed with a gentleman of education and intelligence, also in his own heaven, who denied the possibility of this intercourse, and Mr. Owen could not persuade him to accompany him to our medium and witness the fact itself, and yet this same spirit told Mr. Owen that above all things he would value the privilege of communicating with his wife, yet in this life.

Mr. Owen lectures once or twice every week to spirits in his own, and lower heavens. He aims, chiefly, to teach them the important truth that they can return to earth, and do useful work in impressing the minds of mortals with noble thoughts, and prompting to virtuous acts, and through mediums, instill into the minds of their friends the truths of Spiritualism.

DO ANCIENT SPIRITS AND SPIRITS FROM OTHER WORLDS VISIT
THE EARTH?

My spiritual instructors have encountered more difficulties in their efforts to solve the above questions than in obtaining satisfactory answers to most others, but they have definitely ascertained that when spirits reach the thirtieth heaven they no longer are permitted to revisit the earth, and when they reach the fortieth they are rarely permitted to descend below the thirty-second heaven.

They regard this as the rule, and can learn of no authenticated exceptions to it, but admit that exceptions may occur, as in the cases of Moses and Elijah appearing to Jesus and the three disciples on the Mount, the former having then been dead about fifteen hundred years, and the latter about nine hundred. As to ancient spirits, like Jesus, Socrates, Plato, Paul, etc., visiting the earth in our day, while admitting its possibility, they declare their entire unbelief in such visits ever being made, nor do they believe that either of those ancient spirits has revisited the earth since the first century or two after their original departure from it, having then advanced beyond all earthly desires, attractions, and influences. And not only do they disbelieve in any of these ancient spirits ever revisiting the earth, but it is their opinion that they rarely visit even the highest heavens directly associated with it. Charles Stevens, Mr. Owen's friend in the thirty-second heaven, reached that heaven, as nearly as he could remember, in about one hundred and fifty years, and he then was not permitted to descend below the fourth, and now having advanced to the fortieth he is not allowed to visit Mr. Owen in the eighth, and the latter learns from spirits from the intermediate heavens that he now is not permitted to descend below the thirty-second heaven, and all direct communication between him and Mr. Owen has ceased.

As to the question of spirits from the sun, moon, and planets, in our solar system visiting our earth, my instructors have learned that certain of these planets, together with the sun and moon, are inhabited by intelligent beings, in human form like ourselves, and that occasionally the latter visit the higher heavens of our earth, but are not permitted to visit the earth itself, nor the heavens below the thirty-second, and even if it were possible for them to visit the earth it would be impossible for them to intelligently

communicate with us, having no knowledge of any earthly language. My instructors emphatically deny that the sun is a vast globe of fire. On the contrary they declare that its temperature does not exceed that of the earth, that it possesses a luminous atmosphere, unassociated with intense heat, and that its surface is diversified with land and water, the former covered with vegetation of like nature with and superior to that of our earth, and that it is inhabited by human beings, of different races, and animals of various species, in numbers as greatly exceeding those of our earth as the dimensions of its surface exceed those of the latter. As to the moon, that portion of its surface presenting to the earth is not inhabited, while its opposite or remote hemisphere is inhabited by beings like ourselves. The planets which are regarded as inhabited, beyond doubt, are Jupiter, Mars, and Venus, and the others are believed to be inhabited. Regarding the ability of spirits in our heavens to visit other planets, and the sun, and moon, my instructors declare that all spirits in heavens above the thirtieth are at liberty, and possess the power, to do so. Whether still higher spirits are able to visit heavenly bodies beyond the boundaries of our solar system, they are unable to say, but it is their opinion that when spirits reach a certain point, not very distant in the course of their progression, they attain this power.

CHAPTER IX.

Guardian Spirits. Spirits on Different Planes Communicate. Difficulties Attendant on Spiritual Intercourse.

GUARDIAN SPIRITS.

“For He shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone.”—*Ps. xci.* 11, 12.

Every mortal, above a certain age, has a spirit guardian whose duty it is to watch over and, to the extent of his or her power, to protect and guide his or her ward. These spirits are in the closest rapport with their wards, their magnetic spheres interblending, and they are able to hear and understand all they say, to read all their thoughts, and necessarily to perceive their intentions. They also are able to hear, with equal distinctness, the words of any person who may be conversing with their wards, while at the same time, it may be, they cannot understand what is said by other persons in close proximity to them. Guardians are always of the same sex as their wards. They are usually appointed for children when these arrive at the age of twelve years, but when the latter prematurely develop they sometimes have guardians assigned them a year or two before this period. Children, until guardians are appointed for them, are not held accountable for their acts.

Guardian spirits receive their appointment from the fifteenth heaven. Messengers are sent to notify them of

the missions that have been assigned them, and these are generally accepted cheerfully. The principal object to be attained by the appointment of guardian spirits is the good of their wards, but in their selection the good of the guardians is also considered. Some are appointed so that in the performance of their necessary duties they shall find the means of their own progression, the means of expiation for former sins, and of acquiring knowledge which they neglected, or otherwise failed to obtain here. Some are appointed for the reason that being sensible of the benefit to be derived from the discharge of the duties they request the appointment, and others still, are appointed at their own request, as guardians of certain friends whom they desire to be near to guide, and direct, and influence for good, while still others are selected on account of their peculiar fitness to properly and effectively influence certain mortals who, either are, or are intended to be instruments in the hands of the spirit-world for the accomplishment of important purposes. But in all the above enumerated cases suitability is always regarded, and finally determines the selection and appointment.

Guardian spirits are intended to be our monitors, as well as guardians. Their duty is to impress our minds, and by this means to instruct and guide us, to instill virtuous thoughts and resolves, inform us of our duty, and commend the performance of it, dissuade from evil ways, admonish us of our faults, reprove us when we go astray, and assist the development of special, and other talents, and the exercise of every gift. They possess the faculty of prevision to the extent that by an effort of the mind they are generally able to foresee any immediate danger which may threaten our interests, or the safety of our persons, and they endeavor to impress, and when our minds are not closed to their influence, often succeed in impressing us with a sense

of impending danger, and sometimes of the precise character of it. It is chiefly when we disregard these impressions that the danger is encountered. As the best intentioned efforts of guardians frequently thus fail in averting evil to their wards, so failure often attends their efforts to restrain the latter from the commission of wrong acts, and for this there are various reasons. In the first place, many guardians are not much more enlightened nor morally better than their wards ; in the second place, they sometimes are overpowered by obsessing spirits, and are unable to prevent the accomplishment of their purposes, and thirdly, the tendency of some persons to evil is so strong that the power of their guardians is insufficient to restrain them. It sometimes happens that either the guardian or ward progresses, or the latter retrogrades, so that their relations become changed, and the association is no longer beneficial to one, or both, the connection then is dissolved, and another guardian appointed. But under any circumstances it is rarely the case that a spirit sustains the relations of guardian for a longer period than from ten to twenty years, and it follows, that during a long life a person must have a succession of guardians. The grade of the guardian spirit, when first appointed, is always somewhat higher than that of the ward, but frequently the difference in intelligence, mental capacity, and moral status is slight. The majority of spirits are not guardians, the number of spirits, even in the lower heavens, exceeding that of mortals on corresponding planes.

The affinity between guardian spirits and their wards is usually of a more intimate nature than between the latter and their other spirit friends, and the affection of a guardian for his ward is generally greater than that which most other spirit friends bear him. Guardians of the better class find happiness in the performance of their duties, as

all do who labor for the good of others, and although they encounter many obstacles, and have many trials and disappointments, yet they know that they are angels of mercy, and guides and protectors of blind and erring mortals who need their assistance, as they at one time needed and received that of others.

While most other spirits in any considerable degree advanced are unable to remain with us, even during the most favorable weather, beyond an hour or so at a time, guardian spirits are able to remain for many hours without experiencing discomfort. Also, their memory is not appreciably affected by earthly conditions. Guardians are also able with unerring certainty to direct their course toward their wards, wherever these may be, and not only this, but they are frequently cognizant while in their own sphere or heaven of the approach of danger to them, or of serious fears and apprehensions which may agitate their minds, and instantly fly to their assistance. It is not to be supposed that guardians are always present with their wards ; on the contrary they are absent much of the time, but as it is their duty to watch over them they devote whatever time may be necessary for this purpose. Guardians, at least of the better class, never shirk this duty, as their labor is one of love, and its performance, while benefiting their wards, elevates themselves. Faithful guardian spirits supply the places in relation to us that our parents did, or should have done in our childhood. For very many of the fortunes that men make, and lose, they are indebted to their spirit guardians ; for the former when their guardians happen to be shrewd and sagacious, for the latter when they are the reverse of this.

There is one duty that is incumbent on guardians which has not been mentioned, and this is the most important of all : it is to carefully observe the conduct of their wards,

and note every good and every evil act committed, or contemplated, and each night this record of the previous day is reported to higher spirits, there being in certain of the lower heavens official buildings where these spirits, appointed for this purpose, are present at certain hours to receive the reports of the guardians of the conduct of their wards, and these reports are afterwards transmitted to higher heavens where a credit and debit account is kept of every person's conduct, by recording angels. Upon the death of every individual his record, thus obtained, is referred to, and if his good deeds outnumber and outweigh his evil the entire record is effaced, and his sins are blotted out, but if on the contrary, his evil deeds outnumber and outweigh his good deeds he is condemned to expiate them through remorse and repentance.

“Dark tales of many a ruthless deed;
The ruin'd maid—the shrine profaned—
Oaths broken, and the threshold stain'd
With blood of guests! there written, All,
Black as the damning drops that fall
From the denouncing angel's pen,
Ere Mercy weeps them out again!”—*Moore.*

Silence is enjoined upon guardian spirits when in the presence of their wards, and even when in their own homes they are not permitted to converse about them. Yet there are exceptions to this rule, as when it is necessary to speak in protest against injury or injustice to their wards, or when any important interests of the latter are threatened. It is also the case, that the guardian spirits of the different members of a family are permitted to converse with each other about their respective wards, and although they are prohibited from communicating directly with the latter, through mediums, yet they are frequently permitted to

furnish necessary information to the guides of mediums, in reply to test questions by their wards. It is through their agency that mental questions are most generally answered, as ordinary spirits are unable to do this. I will here say, that the peculiar gifts with which guardian spirits are endowed are limited in their exercise to their respective wards; in relation to other mortals these gifts are non-existent.

At our seances my instructors frequently have alluded to my guardian spirit as being then present, but not a word has he ever communicated to me directly, or indirectly, and in no instance has his opinion on any subject, no matter how interesting or important to me, ever been referred to by them. They declare that not once in the many hundred times they have met him in my presence, has he and either of them exchanged a word in relation to me. When they meet him in the heavens they are permitted to freely converse with him, but not about anything relating to me. In the next life, persons who here have led proper lives become acquainted with the spirits who have been their guardians in this life, and frequently the acquaintanceship ripens into warm and enduring mutual attachment. Mr. Owen, soon after he entered spirit-life, made the acquaintance of his guardian spirit, and since then they have been intimate and dear friends.

From what has here been said it follows, that if any spirit should claim to be the guardian angel of any person, he would speak falsely, for this is one of the secrets which neither he nor other spirits would be permitted to divulge. The only spirits who are exempt from the operation of this prohibitory rule are the guides of developed mediums; these, nearly always, being their guardians. Should any other guardian spirit divulge the secret of his guardianship to a mortal the offence would immediately become known

to higher powers, and he would be prohibited from again visiting the earth. Upon the entrance to the spirit-world of persons whose earthly lives have been misspent it is most commonly the case that they are placed under the direction and control of their former guardians, or if it be that these are not sufficiently advanced, or otherwise qualified, then under others more competent, whose duty it is to impress their minds with vivid recollections of their past sins, picturing these to them in all their hideousness, so that they shall become odious and hateful to them, and thus, in time, lead to remorse and repentance. Upon these disciplining spirits is conferred the power of rendering themselves invisible to those under their care, but this power can only be exercised in relation to the latter.

I am unable to obtain any evidence in confirmation of the traditional belief in guardian spirits for countries, cities, etc.

SPIRITS ON DIFFERENT PLANES COMMUNICATE.

Spirits of various moral and intellectual grades and conditions return to earth, and through accessible mediums communicate with mortals, and their communications vary in character as they themselves do. In all ages it has been thus. Good and wise spirits commend and approve our good acts, and intentions, but never flatter our pride and vanity. When spirits eulogize our virtues and perfections, they should always be distrusted. No wise spirit will boast of his wisdom and knowledge, no good spirit of his purity and virtue. Wise and good spirits never counsel rashness, never sanction wrong. They always sustain the right, and inculcate truthfulness and virtue, charity and love. They never deal in denunciation, unless it be of a great wrong, and never expose a fault unless from a sense

of duty. They never assume eminent names, are never imperious, vain, or ambitious of the applause of mortals. Their great purpose, their earnest desire, is to guide us into virtuous and peaceful paths, to lead us to entertain elevated and correct views, and be governed by pure motives, and any spirit that pursues a different course may justly be suspected, and his teachings should either be received with extreme caution or entirely rejected. The effects of their teachings are always purifying and elevating, never corrupting and degrading, and they can always be known by these.

All spirits in the heavens above the third are incapable of deception, and knowing this no spirit there ever mistrusts another. Deceptive, false spirits, are mostly either of the earthly or second sphere, but a few are from the third heaven, for although no spirits in this heaven, while there, will wilfully deceive, yet when they visit the earth, if they were formerly false, it frequently happens that in re-assuming earthly conditions their former tendency and inclination to deception seize them with a force which is irresistible, and then they will not only deceive mortals, should they communicate with them, but also other spirits whom they may there meet. Upon their return to their homes, in the third heaven, they realize and deeply regret their conduct, and in time outgrow their infirmity, and until they do this they can never ascend to the fourth heaven, for none there are capable of deception under any circumstances.

The best rule by which to determine the moral status of a spirit is to weigh his utterances, and from the character of these to decide whether they conform to the standards of strict morality and virtue, or fall short of these. The man who decides this question favorably, or adversely, only as the spirit may approve or condemn his speculative views,

and opinions, is not qualified to justly determine it. With spirits there is nothing more in a mere name than there is with us. If a spirit, while visiting the earth, and in the presence of another spirit with whom he were unacquainted, should allege that his name were John Smith, or David Jones, the spirit to whom he should state this would have no other or better means than we to establish the truth or falsity of the assertion. Many active energetic spirits, with good intentions, but little wisdom, and even less prudence, attach themselves to certain mediumistic persons and influence them to practically realize their own visionary ideas in this life, and many times the well meaning subjects of their guidance are led into serious trouble, perhaps suffering and misery, through their intemperate zeal and deficient knowledge. Through these means there have been as many martyrs to error and folly as to truth.

When mediums abuse and betray their trusts, sometimes higher powers deprive them of their gifts, and even of their lives, and when the controlling spirits of mediums are faithless to their duty it frequently happens that they are displaced.

DIFFICULTIES ATTENDANT ON SPIRIT INTERCOURSE.

It is sometimes asked by Spiritualists: How does it so frequently happen that our friends fail to fulfil their promises to communicate with us, after death?

There are various difficulties in the way of the fulfillment of their promises, among them the following.

1. Although in a majority of instances spirits do remember their promises, yet no certain reliance can be placed on their ability to do so.

2. It may be that they cannot obtain access to good mediums.

3. If they should be able to do this, the conditions may not be favorable to satisfactory communication.

4. If they should be able to communicate satisfactorily through certain mediums it may be that the latter are unknown to their friends, and therefore it would be useless to attempt to communicate through them.

5. Sometimes, modest, retiring spirits are prevented from communicating through mediums by other selfish, and self-asserting spirits crowding them aside, and directing the proceedings to suit their own pleasure and convenience.

6. While, on one hand, the anxious state of mind of spirits frequently interferes with and even prevents satisfactory communication, on the other the anxious and positive state of mind of the sitters perhaps quite as often is the great difficulty in the way.

Then, as to others who seek intercourse with their departed friends, perhaps those friends have never returned to earth, and are not aware of their presence being desired here, or if aware of this may not, for certain reasons, be disposed to comply with the requests of their friends. With regard to mediums, themselves, they rarely receive communications from their spirit friends, either through their own mediumship, or that of others, and the reason assigned by spirits for this, is, that the practice, if permitted, would tend to direct their attention to their own feelings and the processes of impression, or control, and create an anxious and expectant state of mind which would seriously interfere with, and perhaps render impossible, that passive condition upon which their guides, to a great extent, depend for their success in producing correct manifestations.

Most Spiritualists, when they pass to the other side, are greatly disappointed to find how many and great are the

difficulties in the way of free and satisfactory communication with their mortal friends. Mr. Owen, in our conversations, often referred to his own disappointments in this respect, and repeatedly said that were it not for the good he could accomplish by assisting me in my work he would bid farewell to earth, and devote himself exclusively to researches and teaching in his own world.

Perhaps, the most common cause of the erroneous replies and teachings of spirits is their mistaking their opinions for knowledge. If one will look abroad among his acquaintances, intelligent though they may be, he will find that many of them constantly make this mistake. Such a person is asked: is such a thing so, or so, and the ready reply is, yes, or no, when perhaps he has no special knowledge of the subject, but opinion is mistaken for knowledge, and this will be made manifest if the respondent be closely questioned, for it will then be found that his reply is based entirely on opinion, or even impression. It is precisely the same with many spirits, as I have frequently observed. With this class of spirits there is the same desire to be regarded as wise above knowledge, as being capable of imparting information on all subjects, and the same disinclination to be thought lacking in capacity and wisdom. Although immortal, they are yet human, with at least most, if not all of the weaknesses and failings of humanity.

Another fact, which it is proper to here mention, is, that when spirits of dependent and relying natures are with us, in the presence of mediums, we are quite as able to influence their opinions as they are to influence ours.

Wise and good spirits are in possession of knowledge which they are prohibited from communicating to us. Paul, and other mediums like him, have "heard unspeakable words which it is not lawful for a man to utter," and there are spiritual things which our language is inadequate

to describe, or express. The prohibited knowledge, my instructors inform me, is not of a nature to justify disagreeable apprehensions ; we are simply, yet, unprepared to receive it. The prohibition proceeds from spirits in authority.

The barriers between the two worlds, ordinarily, and for practical purposes, are nearly as impassable to spirits as to mortals, and to many spirits it is as difficult to penetrate the material life as it is for us to penetrate the spiritual, and even the comparatively few spirits who succeed in their endeavors encounter difficulties which we constantly fail to realize. There is no direct highway of communication for all between the two worlds, and the means of intercourse are generally imperfect, and variable. All investigators should understand this, and all candid minds should make allowance for it.

CHAPTER X.

The Philosophy of Spirit-Intercourse. The Memory and Knowledge of Spirits.

THE PHILOSOPHY OF SPIRIT-INTERCOURSE.

When a spirit controls a medium he does not personally enter the body of the latter, and dispossess his spirit, any more than a mesmerizer enters the body of his sensitive, or subject. The methods pursued and the relative positions of the respective parties in both cases are similar, and the power or force exercised in the accomplishment of their objects is the same, namely, will-power.

When addressing audiences, through mediums, spirits at first usually place one or both hands on the mediums' heads, and with some, and especially with those who are unaccustomed to control, it is necessary to retain them in that position while speaking, but when mediums are thoroughly controlled by spirits who are accustomed to controlling, there is no necessity for this, nor for personal contact with their mediums in any way. Here all the movements of the body and limbs of the medium correspond to and are but the reflected movements of those of the body and limbs of the spirit, and are simultaneous with the movements of the latter, no appreciable instants of time elapsing between those of spirit and medium. This includes every inclination and movement of the head, every gesture, attitude, and every step taken. When addressing an audience,

under these circumstances, the rapport of the spirit speaker with the medium is so intimate that he perceives each person in it, and hears what may be said as distinctly as if he were personally present in the flesh, and like other speakers he is aided and strengthened in power by an appreciative and sympathetic audience. In acquiring and holding control of mediums, spirits most commonly require the assistance of other spirits. This assistance is rendered by unitedly and steadily projecting their magnetism, or will-force, upon both the spirit-speaker and the medium ; principally upon the former.

Although with trance mediums their controlling spirits generally, perhaps always, give utterance to the language of their discourse, yet their exact words do not necessarily find expression through the lips of the former, it being more commonly the case that only the ideas which the words convey to the minds of the mediums, and which are thereupon impressed, are transmitted, more or less correctly—sometimes very incorrectly—to the audience in the language of the mediums, this language, owing to a certain exaltation of the mental faculties, generally being superior to that which ordinarily characterizes them. Thus spirits in impressing the minds of this class of mediums labor under the difficulty of having their ideas mingled and confused with those of the mediums, and it frequently results in the ideas expressed through the lips of the latter being quite different from their own. This mostly arises from imperfect control, the medium very rarely being controlled so absolutely and perfectly that the functions of his mind are completely suspended. In the above principal sources of difficulty lies the explanation of the many inconsistencies and errors which have marred the otherwise eloquent and instructive addresses of some of our trance speakers.

Another difficulty sometimes experienced by spirits in addressing audiences, through trance mediums, is one mentioned to me by Mr. Owen. A short time after he had delivered his address in Brooklyn, in August, 1877, through the mediumship of Mrs. C. V. L. Richmond, he informed me that while speaking on that occasion the minds of the spirits around him, who with himself formed a circle of considerable power, and who were there for the purpose of aiding him in the delivery of his discourse, were so intent upon the subject, and the rapport between the minds of the other spirits, his own, and that of the medium was so intimate that frequently when he paused their ideas found expression through the lips of the medium, and thus, portions of the address, as delivered, really did not originate with him. In addition to this the ideas of the medium, at times, were mingled with, and even substituted, though unintentionally, for his own.

The majority of spirits who address audiences through inspirational or trance mediums read their addresses from spiritual manuscript, not being able to rely on their memory while on the earthly plane, either for ideas or words. The spirit speaker usually takes a position directly behind the medium, and then is brought into rapport with him, or her, partly through his own efforts, and partly through those of other spirits present, who form a circle, and project their magnetism, or will-force, as before said, on both the spirit speaker and medium. When the line of communication between the two worlds is thus established, the former reads, audibly and distinctly, from his manuscript, (audible to spirits,) and either his words are repeated, or his ideas expressed in different language by the lips of the medium. It is by this means that addresses like certain of those of Thomas Gales Forster, abounding in statistical and historical facts, with exact and multiplied

data, or extended quotations from authors, are successfully delivered. When spirits influence mediums, such as we believe Shakspeare, Sir Walter Scott, and Charles Dickens to have been, to write plays, and novels, they thus psychologize and assume control of their minds, and impress them with the words of the play, or novel, which has previously been composed by these, or other spirits, and by them committed to writing. All that remains for the reputed author to do is in turn to commit the ideas he receives to writing, or dictate them to an amanuensis.

Where there is unusual difficulty in spirits communicating through mediums, their power, irrespective of the form of mediumship, rapidly becomes exhausted, and frequently they are compelled to make a hasty retreat to their homes in order to recuperate their strength, and with all but the most experienced, it is an exhausting labor, and soon the mind becomes weary and confused. The periods of time during which spirits are able to continue these employments vary with different spirits, and not only this, but the ability of each spirit varies in respect to different mediums, and the same spirit that could comfortably remain one hour with a circle, if he were not thus engaged, might not be able to remain one half that time, if he were.

Few spirits are able to command the perfect exercise of their mental faculties in our atmosphere, even in the most favorable weather, and when the weather is unfavorable it not only renders the majority of them uncomfortable, but they find difficulty in conversing with each other, and their power to do so soon becomes exhausted. In decidedly tempestuous weather it is only guardians, and the very lowest spirits, and a few others that are able to remain on earth beyond very brief periods of time, and comparatively, few good spirits other than guardians visit the earth during the prevalence of such weather. The rapid exhaustion attendant

upon mental labor in warm weather, which we ourselves commonly experience, is as much of the spiritual as of the physical organism, for disembodied spirits are even more depressed by a heated atmosphere than we are.

Researches in physical science can, generally, be pursued much better here than from the spirit side of life, and thus it is that addresses through mediums by spirit scientists are but too often, in point of clearness and accuracy of statement, inferior to the former lectures and writings of the same spirits when in the flesh, and this, even when the difficulties of conveying the exact ideas of the spirit speaker are reduced to a minimum. Such lectures through mediums have no merit above that of the lectures daily delivered by our competent scientists. The majority of scientists when they pass from earth leave much of their interest in science as well as much of their knowledge of it, behind them. As to questions of health and disease, causes and nature of malaria, the origin of worlds, of species, and life, the laws of nature, the nature of electricity and magnetism, of light and sound, and the subjects of physiology, chemistry, and other branches of science and philosophy, the opinions of the majority of spirits regarding them are of little value, and for the most part their learned disquisitions on these subjects are either the identical opinions which are prevalent with us, or theories and speculations of their own, the weakness and errors of which are often transparent to mortals, as they probably are to most intelligent spirits.

The fact is, the majority of spirits who discourse to us on such subjects derive their ideas, principally, from spiritual copies of our books, and journals, in which these subjects are treated, not a book of any importance and value being published here which is not republished there, and copies are within the reach of all spirits, even in the third heaven, and many of our publications are extensively read

in that life. Thus we can account for the fact, which has been noticed by all observing Spiritualists, that frequently soon after important discoveries in science and art have been announced through books, or the public journals, these discoveries have been either alluded to, or discussed, in the discourses of our inspirational speakers. The spirits who speak through these mediums most commonly obtain their information from spiritual copies of these publications. The majority of spirits who descant upon these topics, never possessed any profound knowledge of them while here, and have had no opportunities, superior to ours, of increasing their knowledge on the other side. The physical sciences relate exclusively to the material world, and not to the spiritual, and as spiritual things are only spiritually discerned, so material things are, with comparatively few exceptions, best discerned materially. From what I can learn I am compelled to believe that even the highest spirits, that communicate directly with mortals, have as little knowledge of such questions as the origin of the world, and of life, the nature of magnetism and light, etc., as we have.

And yet, after all that can be said of the deficiencies of the majority of those spirits who assume to instruct us through mediums, upon scientific subjects, it still remains that there are spirits qualified to instruct us upon certain of these subjects, and who most commonly do so by impressing the minds of peculiar individuals who unite in their own persons the scientist and the medium, and the world is thus indebted, at least in part, to scientific spirits for the electric telegraph, the telephone, microphone, and latest of all, for the application of electricity to illuminating purposes. My instructors, who at my request at various times visited Mr. Edison, at his laboratory, assured me that notwithstanding his extraordinary natural talent for

invention, he is greatly indebted to the assistance of scientific spirits for his success, and upon each of their visits they found him surrounded with spirits of this class.

Ordinarily, spirits are unable from their heavenly homes to influence their mortal friends, or others, but my spirit instructors find abundant evidence that certain spirits, higher than themselves, do possess this power, and exercise it, not only in relation to us, but to them. As a rule, the thoughts of their friends on earth concerning them do not reach spirits in their homes, but sometimes when they have passed away suddenly and under peculiarly distressing circumstances, and where their departure has been deeply lamented; and also in certain other cases where earthly friends deeply grieve for them, the mournful thoughts and sad regrets of the latter reach them and draw them irresistibly to earth. But it appears that when these spirits have passed beyond the third heaven they are no longer sensible to such influences. Also, spirits on low planes sometimes are unable to resist the summonses of mortals, even when compliance with their demands is displeasing to them. With certain of these spirits the desires of their friends and others, here, concerning them, whether of an agreeable or disagreeable nature, seem in some mysterious way to reach them, and they are correspondingly affected by them. Guardian spirits also must be included among those who are influenced by mortals, for with some it matters not at what distance they may be from their wards, they instantly become cognizant of anxious feelings or apprehensions of danger on the part of the latter, as they also are of any real danger that may threaten them. But it is only the majority of guardians, and certain individuals of the two former classes, that are thus subject to mortal influences, for our thoughts of other spirits, even when continuous, and intense, rarely or never reach them in their homes.

Swedenborg, in his *H. and H.*, ¶ 494, says : “ When any one there (in heaven), thinks intensely of another, and is impressed in his mind and memory with his likeness, and certain particulars of his life, having at the same time a strong desire to see him, the person so thought of becomes immediately present to him, as if sent to him.”

We here believe Swedenborg to be in error, for disembodied spirits, although no longer mortal, are yet in all respects human, and consequently there must be moments, perhaps seasons, when privacy is desirable, and even necessary, when they are disinclined to meet even their friends, much less to be arbitrarily and unexpectedly summoned to the presence, perhaps of strangers, in whom they feel no interest, and whom possibly they may wish to avoid, for spirits, though not absolutely repelled by the presence of any in their own heavens, are attracted to certain others with whom they prefer to associate, and in whose society they are happiest. If it were as represented by Swedenborg spirits in the higher heavens would, at least to a certain extent, be subject to the whims and caprices of each other, and would not enjoy that sense of personal independence and freedom, which, provided they still are human, must be as highly prized by them as by us. My spirit instructors all deny the correctness of this statement of Swedenborg's.

Thoughts are not more tangible or comprehensible to spirits than to mortals. So far as they know they have no existence as entities. May it not be that they are forms of spiritual force, determined by the modes of action of the functional processes of the mind? Spirits ordinarily are unable to read each other's thoughts. They have their secret, or at least private thoughts, as well as we mortals. What we ordinarily term, reading the mind, is with the majority of them, as with us, more of an impression received,

or a feeling, than a clear and distinct perception. Our guardians, and a very few other spirits, perhaps more advanced than they, are able to read our minds readily, and accurately, and mind readers with us are mediums whom such spirits impress with the thoughts of others, whose minds they are able to read. But although our guardian spirits and certain others as just stated, are able to read the thoughts at the moment existing in our minds, yet this is the limit of their power, for they are not able to perceive past thoughts nor the knowledge with which our minds are furnished excepting as they perceive it by careful observation or association as we inform ourselves of the qualifications of each other. Our memory is a sealed volume to all disembodied spirits.

THE MEMORY AND KNOWLEDGE OF SPIRITS.

“Each fainter trace that memory holds,
So darkly, of departed years,
In one broad glance the soul beholds,
And all that was at once appears.”—*Byron*.

“Thou shalt forget thy misery and remember it as waters that pass away, and thine age shall be clearer than the noonday ; thou shalt shine forth, thou shalt be as the morning.”—*Job xi. 16, 17.*

While disembodied spirits possess certain powers with which they are not generally credited, they have by us been invested with other powers which they do not possess. It is supposed by some, that they perceive all the past, the present, and the future, and have knowledge of all things. This is an error, for few possess the faculty of divining the future, few indeed have the means of knowing all that is transpiring in the present, either here, or in the spirit-world, and of the past, very few have little more knowledge than we have, and so far as it relates to their

own earthly lives their memory, as a rule, is far less reliable than that of the friends from whom they have parted. As a general truth or proposition, it may be said that we pass into the next life unchanged, except the loss of the earthly body, but we must qualify this by saying that while the spiritual senses and the intellectual faculties generally are exalted, the faculty of memory, as just stated, in so far as it relates to earthly events and circumstances, is with most persons greatly impaired, and even this imperfect remembrance of the things of this life steadily fades from our minds, the realities of that life gradually obliterating the remembrance of former things. The memory of spirits who pass over in youth or middle age as to the circumstances of their earth-life is generally much better than that of spirits who die in old age.

It follows, that most spirits upon their entrance to spirit life do not experience a distinct remembrance of all or even the greater number of the acts and circumstances of their past lives. Those who have led immoral lives have their misdeeds thus mirrored to their minds with fearful clearness and force, but the good and true have no such harrowing experiences. With them only the memory of the good they have done abides with them, the modicum of evil they may have wrought is buried in their graves.

Although it is reasonable to believe that every act of our lives, and everything that has come under our observation, or within our experience, has made its stamp upon the memory, and although it is probable that if the proper conditions were provided the recollection of any act or circumstance, which has made its impression, would again be fully or partially revived, there is yet no reason why the remembrance of all these things should be active in the next life. The lessons which most of them furnish have already been learned, and it is probable that all the bene-

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fits which could accrue from the perfect remembrance of them would result from the recollection of such things only, as is excited by future experiences, and which can assist our judgment, and tend to perfect our knowledge.

These remarks apply to the great majority of spirits of every grade and class. The vivid recollections of former misdeeds which sooner or later haunt the imaginations of guilty spirits, and which are with them the efficient means of reformation, are mostly dependent on the agency of higher spirits, generally their former guardians. Multitudes of low spirits now exist whose remembrance of the events and circumstances of their earth-lives is shadowy and vague. These are still unrepentant, but when the time comes that their minds can be impressed, their guardians, whose remembrance of their transgressions, and theirs only, is clear and distinct, will arouse them from their torpidity and indifference, and quicken their memories, galvanize as it were their minds into activity, compel self-examination, which will induce feelings of remorse, to be followed by repentance and reformation, but a moment's reflection will convince us that when this purpose is accomplished no possible good can accrue from the further and constant remembrance of deeds, for which atonement has been made, but on the contrary, no place nor condition could be heaven where a distinct remembrance of them were possible.

We do not carry with us to the next life the full and perfect memory of all the acts and circumstances of our earth-life, but we do carry with us and avail ourselves of the accumulated fruits of our entire earthly experience. Good spirits become more and more indifferent to these events and circumstances, and the remembrance of them, if this has existed in any considerable degree, fades as their interest in them declines. Among themselves they

rarely have occasion to refer to the dates of the events of their earth-life, and not very frequently to the events themselves, and even if they should at first remember them they soon forget them, and hence, when they return and attempt to communicate with their friends here through mediums, and reply to test questions, they are liable to frequent mistakes. Mr. Owen informed me that for the first few days, perhaps a week, after he entered spirit-life, though actively alive to everything there, he had no distinct remembrance of the friends, events, localities, etc., of the life he had just left, but after the expiration of that period of time it gradually revived, and became quite distinct, but then, five months afterwards, his memory of earthly things was again steadily fading, and were it not for his frequent visits to earth it would by that time have been entirely unreliable. When spirits are constantly attracted to earth their memory of the events and circumstances of their earthly existence, of persons with whom they were simply acquainted, localities, etc., is much better than it otherwise would be. Mr. Owen also at one time informed me that a few days before he had conversed with a spirit who had been in that life but three years, and who during that time had not visited the earth, and he assured him that he had forgotten nearly everything pertaining to his earth-life, and he did not regret it. Mr. Owen thought he had been unhappy here, and his desire to banish all thoughts of his former life had hastened the failure of his memory in regard to these things.

Many a statesman, general, philosopher, author, poet, artist, and architect, whose deeds and works have outlived him, remembers far less of his achievements than is known by the present generation of scholars, who have acquired a knowledge of them from the books in which they are recorded. The builders of the colossal temples of Thebes,

the rock temples of India, and the Parthenon at Athens, probably remember these monuments of their skill and industry only by name, while even Michael Angelo, and Sir Christopher Wren, in modern times, have respectively but an indistinct remembrance of St. Peter's at Rome, and St. Paul's in London.

Nevertheless, it is true that certain spirits do retain a distinct remembrance of the events and circumstances of their earth-life for a limited period of time, but in all cases this gradually fails, but all true knowledge of spiritual things acquired here, is retained perfectly, and is of inestimable value to us there.

The memory of spirits is generally as defective in regard to things here, when they return to their homes, as it is in relation to things there, when they visit us. When they approach the earth their organisms, throughout, including their brains, invariably become in degree materialized, and their minds generally are rendered less active and clear, and their memory becomes impaired under these changed conditions. Then, when they leave our atmosphere they throw off the material elements with which they have been permeated, and with these the remembrance of what they have here said, heard, and witnessed, frequently passes away. One would suppose, in view of this fact, that when they return to earth the remembrance of what they have said, done, or witnessed, on a previous visit, would return in full force, but it appears to be otherwise. This difficulty is less with those spirits who frequently visit the earth, but I have found none whose memory, while here, is not in some degree, and on some points, impaired.

Spirits, when they meet us in seances, notwithstanding they may have previously, in their own homes, considered what they intended to say, very often find themselves in a position like that of the school boy who has carefully studied

his lesson, and mastered it perfectly, yet, when called to recite before his class is unable to recall a sentence, perhaps even a word, and like the school boy with his lesson, when they have returned to their homes perhaps every word and idea recur to their minds with provoking distinctness. I have always found the memory of my spirit advisers extremely defective in relation to what transpired at previous seances, and this was a subject of almost constant regret, sometimes of annoyance, until it occurred to me to suggest to them to take notes of whatever they desired to remember, and refer to them in their own homes, as also here in subsequent seances. They adopted the suggestion, and since then, now nearly two years, there has been no trouble from that cause, and they frequently will request a moment's delay while referring to notes taken in previous seances, and when found will read them to me in the same phraseology in which I have them recorded. And they not only take notes during our seances, but note down in their own homes whatever they desire to remember when here. Before they adopted this practice they frequently forgot to tell me what, before they left their homes, they desired to say, and I have repeatedly known them to return in a few minutes after the close of a seance, and again control the medium to tell me of something which was the main object of their original visit, and the remembrance of which had wholly faded from all their minds upon approaching the earth, but which was revived as soon as they reached the first sphere, on their return.

Another incident, illustrative of the unreliability of the memory of spirits when visiting the earth, I will here relate. At a certain seance I had asked my spirit father to endeavor to ascertain the circumstances of a relative, whom I had reason to believe to be somewhat embarrassed financially, and when I next met him I inquired whether he had

obtained any information on this point. His reply was, "No, my son, I have not yet attended to that matter." Then, after a moment's pause, he continued: "Why, yes, certainly, both your mother and sister D—— (in spirit life) have visited S——, and they told me she was not in any degree embarrassed." This information was afterwards confirmed.

In no respect is the memory of spirits, when with us, so manifestly unreliable as it is in recalling the proper names of their mortal friends, and the reasons they assign for this are, first, the imperfection of their memory upon all subjects when in our atmosphere; secondly, that not being accustomed to associate ideas of their earthly friends with their names to the extent that we do, these names with them, soon lose their significance; and thirdly, that there is a peculiar difficulty in recalling proper names of persons, dependent upon a certain positive, psychological quality, which seems to be imparted to these names by their representative character. Why this should be so we are unable to explain, but all investigators who have had any considerable experience in intercourse with spirits are convinced of the fact itself. In the early stages of my intercourse with them I was surprised to find how very defective their memory sometimes was in this respect, for, while conversing with them freely about certain mutual friends on earth the names of these friends would occasionally escape their memory, and it would be necessary for me to repeat them, but I generally found it necessary to only give them the least direct hint of the names for them to recollect them. This difficulty however does not always exist, for it is more frequently the case that they refer to friends directly by name, but they say that if it does not present itself readily to their minds their anxiety to recollect it is certain to effectually banish it for a time, at least, when, perhaps, it will spontaneously recur to them.

Even parents who have recently entered spirit-life sometimes encounter this difficulty when, through mediums, the question is suddenly propounded to them, What are the names of your children? and they are unable upon the instant to recollect them, and although they may, after a brief delay, correctly give all the names but one, this they may find it impossible to give, and then the chagrin and disappointment caused by their failure are frequently so great as to induce actual mental suffering, for they well know and feel the distrust of their identity which their failure on this point has caused.

This frequent inability of spirits to recollect names of persons is not by any means peculiar to them, for many of us in this life are faulty in this respect, though existing constantly under the same conditions, and it is but reasonable to suppose that under the wholly changed conditions of another existence we will experience still greater difficulty in this respect. Dr. Abercrombie, in his *Inquiries Concerning the Intellectual Powers*, relates a number of remarkable instances of this peculiar form of defective memory. "One of the most common" (examples,) he says, "is the loss of the memory of words and names, while the patient retains a correct idea of things and persons. The late Dr. Gregory used to mention a lady, who after an apoplectic attack recovered correctly her idea of things, but could not name them." He adds, "A gentleman whom I attended, some years ago, after recovering from an apoplectic attack knew his friends perfectly, but could not name them," and he says, that "a young lady who was present at a late catastrophe in Scotland, in which many people lost their lives by the fall of the gallery of a church, escaped without any injury but with the complete loss of the recollection of any of the circumstances."

It is said of the late Sir Henry Holland, that when weary

from physical labor he forgot every word of German, but the remembrance of it returned when strength was restored. In the above instances, changed conditions determined the character of the memory.

Spirits who are best able to remember earthly events and circumstances are generally, as before remarked, those who have recently, and easily and naturally passed from earth, while young, or in the prime of life. The aged man, through death, regains his youth, and every thought and feeling are in harmony with his new condition, and necessarily inharmonious with the thoughts and feelings which were associated with his advanced age in earth-life, and hence, his remembrance of the scenes and circumstances of his previous life should be and actually is less distinct than that of those who have passed away at an earlier age.

The human spirit upon the death of its physical body enters upon a new and widely different state of existence. The former conditions and circumstances of existence, together with the old associations, no longer sustain any direct relations to it, and though individuality remains the personality is greatly changed, and the spirit, as it becomes accustomed to its new life, acquires new ideas, new habits of thought, new associations, and new enjoyments, and in time becomes so completely identified with its new life that it no longer has a thought which suggests the recollection of the acts and circumstances of its former earthly existence, and these necessarily fade from the memory, and are either incapable of being recalled, or at best but faintly recollected. The change is greater than that from childhood to mature age, and when we consider how few, comparatively, are the events and circumstances of our earliest years that we can recollect, we are able to imperfectly realize how difficult it must be for disembodied spirits to recall, in memory, the innumerable events of their earthly

lives, in which perhaps, they have long since ceased to take any interest.

This imperfection of the memory of most spirits in relation to the circumstances and events of their earthly existence, seems to be unfortunate when we regard it only in relation to spirit intercourse, as it is the great stumbling block to unbelievers, and vexatious to believers, but when we view it in relation to spirits themselves we perceive that it is a wise and beneficent provision of the Creator, to protect them against the evils that would flow from the perfect remembrance of the acts and circumstances of their earthly lives, for with many spirits, if their memory of these things were clear and distinct, their constant self-accusation and useless regrets would render their heaven to them a hell, and not only this, but were a parent, a mother for instance, in spirit-life, to carry with her from her frequent visits to earth the perfect remembrance of the misery of a dear child, she would find no consolation in heaven, for its joy, and harmony, and beauty would be viewed by her only in contrast with the sufferings of the cherished one on earth, and it would be impossible for her loving and sympathetic nature to exult in her own superior state, while her mind were agonized with the pictures of real misery which, perhaps, she would be helpless to alleviate. Fortunately, God in his wisdom has provided otherwise.

We take with us to the next life all substantial knowledge, all knowledge of principles, all the essential knowledge we have acquired here, but our remembrance of non-essentials and minor details is most commonly shadowy and imperfect. Thus an experienced chemist upon entering spirit-life, while distinctly remembering the principles and fundamental laws of organic and inorganic chemistry, might find

it impossible to reply to many questions which might be propounded in relation to the exact constitution of certain bodies, the compounds which may be formed by the union of certain substances, or the special laws of their combination, while a physician of capacity and experience, on the other side, if critically examined by a brother physician on this, and judged by his replies, perhaps would not be considered competent to treat many ordinary diseases. But this is not the invariable rule, for certain spirits retain a comparatively distinct remembrance of the details of the knowledge acquired here.

True knowledge, not false, even of material things, is of great benefit to us when we pass to the other side. It strengthens and consolidates our personality, gives confidence and force, and instead of standing dazed, blinded, and helpless in view of the strange realities of that life, we are impelled by our habits of examination to exercise our reason, and judgment, and make use of our previously acquired knowledge in solving the innumerable questions which surrounding objects and circumstances suggest. Through the operation of these mental processes the first step in progression is sooner taken, and this primary difficulty overcome. The real knowledge which we acquire here will render the attainment of further knowledge there easier. In the ratio that a spirit gains knowledge and wisdom it acquires power, and all true and essential knowledge that is acquired is the eternal possession of the soul. And not only this knowledge itself, but the exercise here of the faculties necessary to its attainment benefits us in the next life. This exercise of the mind is just as essential to us as exercise of the body, and it invigorates and strengthens the former, and what we thus gain we are not divested of by death, but retain as rightfully earned and acquired.

The knowledge of the dead languages, not being essential and useful with most spirits, soon fades from memory. Mr. Owen says that his knowledge of these is now very imperfect, and steadily decreasing, and that of modern languages shares the same fate if not frequently called into requisition.

Except what has been gained by observation, experience, and research in spirit-life, or in visits to our world, spirits possess no more knowledge than they possessed in earth life, and there are many among them who passed over years since, who know comparatively little more of heavenly things than they did when here, while most spirits possess less knowledge of this life than when they passed away, it having gradually, or perhaps rapidly, faded from their minds. As a rule, a naturally intelligent and well-informed politician, professional or business man, could in a few hours furnish more information of a reliable character relating to his specialty, to any ordinarily intelligent spirit, than the whole sum of knowledge of that subject possessed by the latter. But there are exceptions to this rule.

The progress of spirits in knowledge and wisdom is gradual and steady ; it is not marked by sudden leaps or bounds.

The principal reason why we do not constantly receive new and higher truths from spiritual sources, is, that as spirits increase in knowledge and wisdom they advance to higher and higher heavens, and are less and less attracted to earth, so that their ranks in the lower heavens, from which only, at least with rare exceptions, spirits revisit the earth, are constantly recruited by accessions from earth itself, and thus the knowledge of the inhabitants of these heavens is only such as they have acquired here, to which is super-added that which they have acquired in their, perhaps, not

protracted existence in spirit-life, and as their progress is based quite as much upon their emancipation from error as on the direct acquisition of knowledge, the greater number of them are not by any means wise, and when we further consider that there are comparatively few in the higher heavens who had any knowledge of spirit intercourse previous to their passing from earth, and that they are still ignorant of it, we can understand that comparatively few wise and exalted spirits concern themselves with earthly affairs, or are engaged in transmitting knowledge of spiritual things to us. The knowledge of intercourse between spirits and mortals, in its present form, is as limited, even in the higher heavens, as it is on earth, but it is rapidly extending in the lower heavens, and the time is not distant when it will penetrate the minds of all from the least to the greatest, both in the heavens and on earth.

CHAPTER XI.

Visual Perception of Material Objects by Spirits. Hearing our Conversation. Ability to Pass through Solid Matter. Their Relations to the Elements.

VISUAL PERCEPTION OF MATERIAL OBJECTS BY SPIRITS.

Very few spirits perceive earthly objects as distinctly as we do, and these few are able to perceive them thus clearly only in their immediate vicinity. As a rule, low spirits can perceive material objects better than those more advanced, and their perceptive power diminishes as they progress. To the vision of highly advanced spirits gross matter becomes extremely shadowy and unreal.

All, excepting very low spirits, and a few of higher grades who are peculiarly endowed, when they attempt to concentrate their vision on a person, or other object, are affected by confusion of sight, and the way in which they are best able to view material objects is by causing constant oscillatory movements of the eyes, so that the line of vision shall not remain beyond a single moment in the direction of any point. They are affected, in degree, precisely as a mortal is whose defective sight requires the aid of glasses, and who attempts to read without them. When engaged in quiet intercourse with us, if the light be strong they are frequently compelled to close their eyes, or avert them, or even to seek the protection afforded by the shadow of an object in the room. On this account a subdued light

is always agreeable, and sometimes necessary to them, and twilight is the favorite time for their visits. Dazzling solar, or artificial light, affects spirits very much as we are affected upon suddenly emerging into the glare of sunlight from a darkened room ; but brilliant artificial light is more disagreeable to them than the full glare of the sun.

Our guardians can perceive us distinctly ; to most other spirits we appear spectral, ghostly, unless it be when mediums, either spiritual or mortal, are present, when they are able to perceive us with greater distinctness, and when spirits are controlling mediums they perceive us still more clearly. One day, while conversing with the Indian spirit through our medium he was interrupted by another spirit, and from a few disconnected words in English, together with his gestures, I understood that the conversation related to me, and when he again addressed me I asked to whom had he been speaking, and he replied, "To another Indian, who sometimes comes with me." He added, that the latter had inquired of him who I was, and he informed him, when he recollected having seen me and having been in the same room before. Said he, "Spirits have as much curiosity as they ever had, but this Indian not controlling the medium, can't see persons and places as plainly as I do, and so don't remember them well."

To most spirits our clothing and bodies are not diaphanous, but certain spirits are endowed with the special faculty of perceiving the internal organs. The Indian controller of my medium possesses this faculty ; the numerous proofs furnished by him place the question beyond doubt, not only to me but to others who have been present when the faculty was exercised. His explanation of the process which he employs to accomplish this is as follows. Having controlled the medium he applies the hands of the latter,

one on each side of the body or limb, directing his attention to and making slight pressure on the parts, when the entire substance and structure intervening between the hands become distinctly visible, but it is only the portion of the body or limb between the hands, not any other portion above or below, that he can perceive. He does not consciously see with the hands or fingers of the medium, but with his own brain or mind and he applies his attention precisely as when he uses his eyes. It is only when he is in the act of controlling the medium that he possesses this power, in his ordinary state he is unable to exercise the faculty. His Indian companion is wholly deficient in this power, but I am acquainted with another spirit, in a higher heaven, who controls no medium, but who is similarly endowed. No other spirits with whom I am acquainted possess this power in any degree under any circumstances.

Spirits cannot perceive our spiritual bodies; these are masked from their view as they are from ours, by our earthly bodies.

When spirits visit the earth, during the day, the sun presents the same appearance to them that it does to us; if it be partially obscured by clouds this also is apparent to them. If their visits are in the night the darkness is equally manifest to them. If they enter a dark room, and attempt to move about, they are generally compelled to grope and feel their way as we do, and under these circumstances we are invisible to them, but if a well-developed medium be present the atmosphere immediately surrounding him or her is in a certain degree luminous, and in this dim light persons and objects are more or less distinctly perceived. This luminosity surrounds mediums only.

In this we find an explanation of the ability of spirits to see in dark seances, and here the light is often increased by the presence of several mediums. Another explanation

is, that certain spirits possess the power of illuminating the space for a short distance around them, with spiritual light, visible to clairvoyant but not to natural vision. They effect this apparently by their volition, but the *rationale* is not understood by my instructors. My own opinion is that all such spirits, when here, possessed strong medial power, and still retain it, and that this emission of spiritual light, under certain circumstances, is dependent on it. Then again certain spirits understand the art of illuminating the space immediately around them by artificial spiritual light. Paintings and drawings of some merit have beyond question been executed in absolute darkness, darkness to us, by the hands of mediums, while controlled or directed by spirit power.

Not only do most spirits, when in our atmosphere, imperfectly perceive us, and material objects, but their perception of each other is equally imperfect, and they appear each to the other as little more substantial than shadows, and although they cannot ordinarily perceive mortals and material objects in total darkness yet they are able to perceive each other nearly as well as in the full light.

The walls of our dwellings are not ordinarily transparent to spiritual vision, but they are so to certain spirits, as they also are to certain mesmeric sensitives. The range of their vision in our atmosphere is very limited, but in their heavens it is more extended than ours here. There are few spirits whose vision can penetrate below the surface of the earth. I have found one who can see to the depth of from one hundred and fifty to two hundred feet, and another to the depth of about ten or fifteen feet. None of my other spirit friends can see to the extent of an inch below the surface.

Few spirits are able to read written or printed characters unless these be of extraordinary size and distinctness.

Those who can read the former are specially endowed, and they are able, without the assistance of a medium, with wonderful facility and celerity to read even closed books and manuscript. The books must be at least partially exposed to view, that is they must not be enclosed, for instance in a box; safe, closet, or drawer, but they may be in their proper places in an open safe or bookcase, or in a pile with others, or placed on a table, or desk, and so long as a spirit endowed with this faculty is able to see the books or covers, even in part, this is sufficient for his purpose. Standing or seated near a book thus placed, by his volition he conjures up or causes psychological copies, or pictures of its pages to be successively presented to his mind, which he is able to read, so my instructors say, with ten times the rapidity that we could possibly read the open pages of the same book, and he can copy the contents on spiritual paper with equal rapidity. It makes little or no difference whether the characters are written or printed, small or large. The faculty is comparatively a rare one, but one of my instructors, Mr. Bernard, has a friend in spirit-life who possesses it, and he has repeatedly copied letters and other written documents at the request of the former, and once at my request he did the same.

About three years since, at my request, certain of my spirit friends tested their ability to read manuscript, and the open pages of a book printed in ordinary sized type and placed at a distance from and behind the medium, and they failed, but succeeded in reading at the same distance a publisher's placard, the letters of one line being of the size of two inches, and of another two and a half inches, while the other letters were less than one inch in size. They encountered some difficulty in reading the latter. On another, more recent occasion, at my suggestion, Mr. Owen, my father, and Mr. Bernard separately attempted

to read a plainly written page, placed in the hands of the medium while entranced. The two former entirely failed, but Mr. Bernard succeeded in slowly deciphering, word by word, two lines, when he relinquished the task.

THE ABILITY OF SPIRITS TO HEAR AND UNDERSTAND OUR CON-
VERSATION.

Few spirits, except guardians, are ordinarily able to understand our conversation. Guardians are able to clearly and distinctly understand not only what is said by their wards, but equally well every word that is said by others with whom the latter at the moment may be conversing. Beside these there are a comparatively few spirits who are especially endowed with the faculty of understanding all that may be said by mortals in their presence, but the great majority of spirits, high and low, when not in the presence of mediums are unable, unless it be under unusually favorable conditions, to understand us when conversing with each other. They can only hear disconnected words, and in unfavorable weather they are frequently unable to understand, or even hear a word. Our conversation then appears to them to be a succession of humming, murmuring sounds.

It is reasonable to suppose that frequently, wrong conclusions are drawn as to motives and intentions, by listening spirits, from the few disconnected words and sentences they are able to overhear in our conversation, and I have repeatedly found it to be so in my experience, and there is no reason to doubt that in the experience of others unfortunate results have been known to proceed from spirits thus misunderstanding the language and intentions of persons engaged in conversation. These remarks apply to conversation when no medium is present. When a good

medium is present our conversation in his or her immediate vicinity is as readily understood by spirits as it is by us, and in many dwellings spirits are able to hear and understand nearly all that is said at certain times by the inmates. This is where mediums developed or undeveloped, are present, and as there are unrecognized mediums in many families it follows that conversation in such families is frequently distinctly overheard by spirits who are disposed to listen.

When a quiet, attentive audience is assembled in a church, or public hall, the spirits present are able to hear the speaker nearly or quite as well as he is heard by the audience. This is principally owing to the fact that many among the audience are mediums. But the presence of many low spirits on a public occasion is a hindrance to the understanding by higher spirits of what is said by the speaker.

POWER OF SPIRITS TO PASS THROUGH SOLID MATTER.

“Then came Jesus, the doors being shut, and stood in the midst.”—*John xx. 26.*

All spirits, except those just liberated from their earthly bodies, and a few others, and these the most degraded, possess the power of passing through solid walls of wood and stone, these being to them, in this respect, as if they did not exist. Spirits are conscious of passing through them, but experience no sensations different from those they experience in pursuing their course through the air, or space. If a spirit should approach a wall with no intention of passing through it, his course would be obstructed exactly as ours would, it then being as substantial to him as to us, but when he reached the wall, or before reaching it, should he desire to pass through it he would immedi-

ately find himself in conscious, rapid motion, and the next instant he would be on the other side. They pass through heavy and thin walls with equal facility, and through walls of one material as readily as through those of another.

Cotton, wool, down, marble, and iron, are equally substantial and resistant to spirit touch and pressure. A silken thread extended between two points, would obstruct the course of a spirit as effectually as a rod of iron if he were to deliberately approach it, although, as in the case of the wall, if he were to will it, he would instantly find himself beyond it.

Certain spirits are able to transport small objects through the air for greater or less distances, and others, in the presence of certain mediums, are able to cause similar objects to pass through solid walls without injury in any respect to the object. These things remain yet unexplained by my instructors.

There are spirits so gross and degraded that they are unable to enter our dwellings through the walls. They find access only through open doors and windows, and usually can depart only by the same means, but as these spiritual tramps in their visits to tenements are liable to be accidentally imprisoned, when these become temporarily deserted, it seems to have been provided that when, in such cases, they become sufficiently reduced by starvation they shall acquire the power to escape through the walls.

Spirits do not possess the power to penetrate below the surface of the earth, nor of a body of water. To them, water is as solid as earth, and yet if a person, while living, were to be buried in the depths of a mine, or of the ocean, his spirit, when released from the body, would soon emerge from its confinement.

It is thought by some that because disembodied spirits are constituted of, what to us is impalpable substance,

they necessarily should be able to pass through a mortal, and *vice versa*, as readily as through air. This is a mistake, for to spirits our bodies are as substantial as they are to ourselves, and even more so, and even if our own spirits were disembodied they would still be substantial to other spirits. When a spiritual apparition is seen and it appears to pass through a mortal, or the mortal through it, it is only in appearance, the movements of the spirit being so rapid that our vision cannot follow them. When spirits touch us we feel more substantial to them than they do to each other, for while the substance of their persons yields to their pressure our flesh does not, but on the contrary it feels to them as firm and unyielding as marble or iron. If a spirit were standing so close to a mortal as to be nearly in contact with him, and the latter, unseen by the former, should suddenly and rapidly approach him, he probably would come in contact with him, but at the instant of contact the spirit would change his position and his movement would be so instantaneous that there would be little or no chance of his balance being disturbed. If the distance between them were greater, when the mortal moved towards the spirit, even if the latter were previously unaware of the former's intention, he would instantly become conscious of it by recognizing the magnetic force of his will directed in a line with his—the spirit's—person, and he would move aside, perhaps without turning his head. If a spirit were seated in a chair and a mortal, standing before or beside him, should suddenly seat himself in the same chair the former would escape before or at the instant of contact. In such cases the movements of spirits are as instantaneous as lightning.

All objects in the spirit-world are real and substantial to spiritual perception, and spirits have no more power to penetrate the substance of the heavens, or the walls of

their own dwellings, than we have to penetrate the substance of the earth, or pass through solid walls. Neither can their vision ordinarily penetrate spiritual substance. Should one spirit attempt to lift another the latter would appear to the former to be as heavy as one mortal, under like circumstances, would appear to be to another.

SPIRITS IN RELATION TO THE ELEMENTS.

Spirits in the coldest weather traverse the space between the heavens and earth so quickly that they do not suffer from the cold, provided that upon their arrival here they immediately enter a comfortable dwelling, but should it so happen that they are exposed to a low temperature for any considerable time they are affected by it as disagreeably as we are. The same as to very warm weather. When they come to earth and encounter cold, bleak storms, they are rendered very uncomfortable, even when sheltered in our dwellings, and the higher spirits rarely visit us during the prevalence of such weather unless drawn to us by love, or from motives of duty, or both, and when the claims of these are satisfied they are glad to escape and return to their own bright, blissful homes.

When strong winds prevail, and especially in stormy weather, it is with some difficulty that spirits pursue their course through our atmosphere. One January day when a high cold wind prevailed, as soon as the Indian guide of the medium assumed control I noticed that he was in an unusually merry mood, and in reply to my question he said, that upon approaching my dwelling with his companion they were both precipitated against it with considerable force, being unable to steadily direct their course on account of the violence of the wind. When spirits are exposed in our atmosphere to storms of hail they pass

through it without sensation of contact with it. It is evident that it must pass through them, my instructors admit this, but they are unable to explain the phenomenon.

Although they are rendered uncomfortable when with us in very warm weather, yet they do not perspire. A spirit under ordinary circumstances would suffer pain, but not destruction of tissue, or parts, from prolonged contact with or exposure to fire. My spirit friends tell me that when they visit me in cold weather they gather about the fire as we do after exposure to cold, but they are nearly as careful as we are to avoid too close an approach to it, otherwise they would be rendered uncomfortable. Certain spirits understand how, by artificial means, to expose portions of their persons to the action of fire without incurring suffering. They also are able by the same, or other means, to protect the hands, head, feet, and other parts of the persons of mediums from its action.

Spirits are sensitive to odors, and perfumes, and certain of them are as agreeable to them as to us, while others are equally disagreeable. An atmosphere *delicately* perfumed with rose, neroli, bergamot, or cologne, tends in some degree to assist manifestations. The perfume of flowers is always highly agreeable to them.

There are passengers on most vessels whose names are not entered on the passenger list. At my request Mr. Owen and my father boarded a steamship in mid-ocean, and found many spirits there. Some of these were friends of the passengers, and others were the spirits of sailors, who lived aboard the vessel, and busied themselves in all their former duties. It is not to be supposed that these duties are effectively performed, but sometimes they perform real service when it happens that officers or lookouts are impressible, by influencing their minds so that they can consciously or unconsciously avoid serious danger to

themselves, or the vessel. On the other hand, sometimes, but perhaps rarely, some vicious spirit finds himself able to influence the lookout, or man at the wheel, and obscures his mind to such an extent that he is rendered incompetent to the discharge of his duties, and through this means the vessel may be lost. Mr. Owen and my father, a short time after boarding the steamer, experienced the usual symptoms of sea-sickness, nausea, dizziness, and prostration of strength, and soon they were compelled, from these causes, to leave the vessel. They noticed that other spirits present, friends of the passengers, were affected in like manner.

CHAPTER XII.

Materialization—Form Manifestations. Phantom Ships and Railway Trains. Rappings, and Moving of Objects, Spirit Lights, Levitation. Trance and Visions.

MATERIALIZATION—FORM MANIFESTATIONS.

The processes of materialization are really of a scientific nature, and in cabinet seances are usually, perhaps always, supervised and directed by spirits of intelligence above the average, who have acquired a knowledge of the method by direct instruction, or careful observation, but in other instances certain low spirits of strong magnetic natures and powerful will, generally of that class who haunt certain earthly localities, possess, either an intuitive or acquired knowledge of the means of materializing, for certain spirits of this class, equally with those more elevated, are able to materialize spirits on their own planes, in a degree, not only sufficient under certain circumstances to render them visible to mortals, but also to exercise considerable power over material objects.

It is only of the methods of procedure in circles for materializing that we have any definite knowledge, and here the process requires the combined action of a number of instructed spirits, who form a circle around the spirit to be materialized, and through the exercise of their united will-power attract and gather certain magnetic and material elements from the medium, the persons present, and the

atmosphere, and then by employing their hands as mesmerizers employ theirs, in making certain passes, they direct these elements towards the spirit in their midst, while at the same time they assist the operation of these movements by concentrating the full force of their will-power upon him. It is necessary that the object of their attentions should be in a passive and receptive state, and if he or she is capable of quietly and forcibly exerting his or her will to the same end the accomplishment of the purpose is materially assisted, the object being to cause the condensation or lodgment of these elements upon and throughout the whole, or parts of the person of the spirit. These means must be steadily employed, otherwise the spirit rapidly dematerializes, the elements used becoming dissipated and reverting to their previous conditions. The process, in some respects, resembles that by which the metal is taken up and deposited in electro-plating. They are able to materialize any part of the person of a spirit, clothing that part with material substance, or they can materialize it throughout its internal structure, and when the power is sufficient and conditions favorable, they are able to materialize the entire person of the spirit, externally and internally.

Sometimes an adult spirit who passed away in childhood, is represented to the parent's view as still a child. This result is effected by their selecting a spirit child as nearly as possible resembling the spirit when it passed away, and clothing it in a manner similar to that in which it was clothed in earth life, and then materializing it. The child is previously instructed in the part it is to act. But although adult spirits are unable to personally reassume the appearance of childhood, those who have departed this life at advanced ages are able to appear materialized of the ages they were when they passed away. This too is ac-

complished by will-power. Previous to materializing they have only to recollect how they appeared at those ages, and then to desire, or will, to appear the same again, and this determines the result.

The sense of touch in a fully materialized spirit hand is perfect, and the sense fails with the decreasing substantiality of the hand. Spiritual birds are frequently brought to earth, and sometimes they are materialized at seances. Spirits, apparitions as they are termed, who haunt certain localities, most commonly dwellings, either inhabited or abandoned, when they are perceived by natural vision, or make physical demonstrations, are always more or less materialized. Their materialization is effected, as before stated, by the efforts of other spirits, and as none but very material, if not gross spirits haunt such localities the power required to sufficiently materialize them is comparatively inconsiderable. They are rarely able to manifest in either manner unless it be in these special localities, as to a great extent they are dependent for their power to do so on the magnetic elements there existing. In such instances it is rare that more than one spirit is visible at the same time, while there may be a score or more engaged in materializing that one.

The permanent materialization of spiritual objects, such as hair, garments, flowers, etc., my spirit instructors unanimously declare to be impossible, and in my own experience neither the most reliable mediums, nor their guides, have pretended to be able to materialize any spiritual substance so that it shall retain its materiality when removed from the seance room.

All spirits when visiting the earth, of necessity, become in a certain degree materialized, as also do the spiritual objects they may bring with them. At a certain seance with our medium one of my instructors, Mr. Bernard, in-

formed me that a spirit friend of his with a genius for invention was engaged in perfecting a machine, the knowledge of which, should it prove successful, he intended to communicate to me. When conversing on this subject I suggested that a diagram of it might be made by my placing a sheet of drawing paper on a table, and their placing a spiritual diagram of the machinery upon the sheet I had provided, and then for them to control the medium's hand and with a pencil trace the lines through their spiritual diagram upon the drawing paper. The reply was, that it would be impossible to procure a drawing by this method, for the reason that their diagram, when brought to earth, would become in degree materialized, and the pencil-point in tracing through it would meet with resistance, and it would be simply mutilated and destroyed.

The knowledge, thus obtained, enabled me to realize what my instructors had often before said, that they, and consequently their brains, in degree, are invariably materialized when present with us, and from this fact another is to be inferred, which is, as before remarked, that upon this partial materialization of their brains, wholly or partially depends their defective memory when here. The knowledge of this fact also enables us to satisfactorily account for the greater power which many low spirits possess to cause physical manifestations. From their living mostly or wholly on earth, and from their grossness, they are always materialized in degree, and hence, with a slight addition of material elements they are able to act directly on matter with greater force than spirits on higher planes.

PHANTOM SHIPS AND RAILWAY TRAINS.

The legendary phantom ship is not a myth. Spectral, or spiritual ships, are sometimes constructed on earth by

spirits of mariners from the second sphere, who launch them, and sail them on our oceans, and sometimes make voyages in them between different ports. Notwithstanding the appearance to the contrary, these ships simply glide over the waves without sinking into them, and earthly winds propel them at rates of speed which our ships cannot attain. The spiritual substances, or as we naturally would term them, materials, of which these spiritual ships are built, are brought from the second sphere by these spirits, having previously been brought there from the third and fourth heavens by spirits of those heavens, who are charged with this duty, as these sailor spirits are not permitted to go higher than their own sphere. They are thus furnished with the necessary "materials" and permitted to use them in building ships, as an indulgence, or favor, but it is only to such spirits as have reformed, or have not led abandoned lives that these favors are granted. Those who enjoy them, in fact, are qualified to enter the third heaven, but they still are possessed of a lingering love for their earthly occupations, and when this becomes satisfied, as after a while it does, they pass to the third heaven.

Spectral railway trains are equally matters of fact, the "materials" of which they are constructed being supplied in the same manner to the spirits of engineers, firemen, brakemen, conductors, etc., existing on the same planes as the mariners, above mentioned. As the spectral ships are never visible in clear sunlight, but are only seen in the night, or twilight, or during storms, when the light is partially obscured, so the spectral trains are never seen excepting at night, or in a tunnel, where there is little light. Sometimes these spectral ships and trains are seen clairvoyantly, and at other times with the natural eye, as these spirits, at least in some cases, under favorable circumstances appear to possess the power, by their combined

efforts, to temporarily materialize them, together with themselves, so that they become apparent to the vision of ordinary observers. My instructors assure me that there are more, both of spectral ships and trains, in existence than has been suspected by the few who have believed in them.

The spectral men in armor who have been observed at different times, especially in the highlands of Scotland, are generally perceived clairvoyantly. Large numbers of them have been seen at the same time by many persons. The pageant is gotten up by spirits from the second sphere, assisted by those from the third, and while certain of them are marching, others, unseen, direct their combined efforts to open the spiritual eyes of the observers, and they sometimes succeed in enabling scores, and even hundreds to perceive them with their spiritual vision. Possibly, also, in some instances, the spirit troops have been sufficiently materialized for them to be perceived more or less distinctly by ordinary vision.

RAPPINGS AND MOVING OF MATERIAL OBJECTS. SPIRIT LIGHTS.
LEVITATION.

In order to produce the raps spirits present unite in materializing the hand, or knuckles simply, of one of their number, and he then makes the raps with these. Sometimes a small spiritual object as a pencil or ring is materialized and the raps are made with this. When a table is used the raps are generally made on its lower surface, and it is not necessary, in order to effect the purpose, that either the hand or other object shall be materialized to the extent that it shall be visible to those present.

Tables and other objects are moved by the materialized, or partially materialized hands of spirits. When the article

is very heavy, as a piano, then the materialized hands of a number of spirits, perhaps a dozen, are required to lift it. Neither electricity nor magnetism is employed, nor can either be made available for such purposes.

The luminous points, frequently extending into lines of light, so commonly observed in dark seances, and known as spirit lights, are produced by spirits forcibly striking together two hard substances, spiritual of course, in the same manner that we do flint and steel to elicit sparks. In giving me this explanation Mr. Owen said he had noticed that on each occasion the operator, previous to striking these substances together, dipped the ends of them in a liquid. The aid of spiritual chemicals is here probably called into requisition. Levitation, or elevation and suspension of a mortal in the air, is accomplished by the united efforts of a number of spirits who have been sufficiently materialized by other spirits for this purpose. These semi-materialized spirits raise the person exactly as we would, with their hands. None but mediums of extraordinary power can be thus elevated.

TRANCE AND VISIONS.

Trance, with possibly some exceptions, is induced by disembodied spirits, sometimes for purposes of mediumistic development, sometimes so that the peculiar condition of mind and body that obtains in this state, may be made available in arresting the course of disease, and at other times it is induced so that the mind may be brought under conditions in which it can be powerfully impressed with spiritual truths. Ordinarily the state of trance is not attended with danger, but occasionally it happens that uninformed and too confident spirits find themselves able to induce the state and then, to their consternation, discover

that they cannot restore the subject to his normal condition, and instances have occurred where the person has been buried under the fatal misapprehension that death has ensued.

Trance is induced by spirits by precisely the same means that mesmerizers employ to mesmerize their subjects. All trance subjects are mediums. In the trance state the spirit is not usually absent from the body, but is generally, either semi-conscious, or entirely unconscious of external things. In some cases however the person is fully alive to everything around him. It sometimes, though rarely happens, that spirits under exceptionally favorable conditions are able to and do maintain absolute control of a medium for days, weeks, and even months, releasing their hold for brief periods of time, during which the medium is generally in the trance state, or asleep. In the majority of these rare instances intelligent spirits, with good motives, and for important purposes, thus maintain possession. It must not be supposed that in such cases the spirit natural to the body is banished from it ; it is only overpowered, its faculties obscured, and functions temporarily suspended. The controlling spirit is always external to the body of the medium. It is not possible for any disembodied spirit to personally enter the body of a mortal.

Visions of, apparently, heavenly scenes are but impressions made upon the minds of susceptible persons by disembodied spirits during partial sleep, or if the subject be possessed of medial power, when he is wholly or partially entranced. The psychologizing spirit by thinking intently of any subject, or scene, and at the same time intently desiring the person to think of or perceive the same, is able to impress his ideas upon the person's mind, and the latter, if the attempt be successful, perceives whatever is in the

mind of the operating spirit, and perhaps realizes it more vividly than it is realized by him. Will-power is the force employed, and the process is here again precisely similar to that employed by mesmerizers. Mental pictures of objects and scenes are thus produced, and frequently they are so apparently real that the subject ever after believes he has actually, in spiritual person, visited the scenes depicted, and there seen what in reality were only psychological pictures impressed upon his mind by spirit agency. The language, when heard, is also that of the psychologizing spirit.

But the spirits of certain persons, under certain circumstances, are able, as elsewhere stated, to leave the body when asleep, for a brief time, and to visit earthly localities, and absent friends, and return and re-enter the body, and when the latter awakes the remembrance of what the spirit has seen is generally more or less distinct. Sometimes, also, distant earthly objects and scenes are discerned, apparently through spontaneous or independent clairvoyance, and by lucid mesmeric subjects, but it is very doubtful whether the vision of an embodied spirit has ever penetrated even the lowest of the heavens. As to spirits, while yet associated with the body, visiting, even the lowest of the heavens, my instructors believe to be impossible.

CHAPTER XIII.

Spirits in Relation to Animals. Do they Interest Themselves in our Business Affairs? There is Room in God's Universe for All.

SPIRITS IN RELATION TO ANIMALS.

Spirits are capable of influencing certain animals in their feelings and movements. We know that with us animals are sometimes psychologized, or mesmerized by persons highly endowed with mesmeric power, and to one who believes in the power of spirits to influence mortals there should be no difficulty in believing that they are, at least sometimes, capable of influencing animals. In the Bible instances are recorded of the exercise of this power by spirits, as in 1 Kings xvii. 6, where the ravens brought Elijah bread and flesh; in Dan. vii. 22, where the angel, or spirit, shut the lion's mouth, and in Mark v. 13, where the unclean, or low spirits, influenced the swine to rush into the sea.

Also certain domestic animals are capable, at least at times, of perceiving spirits, and as spirits in their natural state can only be perceived by spiritual vision these animals must be endowed with spiritual organs of vision, and if with these, doubtless with other spiritual senses, and consequently with spiritual organisms. Thus, animals should possess spiritual bodies, and my instructors have no doubt of the fact, but as stated in another part of this work, they deny to the spirits of animals continued exist-

ence, these perishing with their material bodies. Horses, dogs, and cats, possess the faculty of discerning spirits, under certain circumstances, and sometimes Indian spirits, and others, amuse themselves by mounting horses when grazing in the open field, and by violent gestures impelling them to their utmost speed, and to strange, and sometimes frantic movements and efforts to dismount their ghostly riders, who are visible to them alone. I am also informed that sometimes, when vicious and revengeful spirits entertain grudges against certain persons, they will seize opportunities when the latter are riding, or driving, to suddenly appear before their animals, perhaps at dangerous points on the roads, and by violent gestures frighten them so that mischief may ensue. Idle and frolicsome spirits frequently amuse themselves with dogs and cats, availing themselves of the animals' inability to distinguish between them and mortals to bewilder and deceive them, and ill-disposed spirits sometimes succeed in inciting dogs to attack certain persons whom they dislike. A notable instance of clair-voyant vision in an animal is recorded in Numb. xxii. 23 to 27.

DO SPIRITS INTEREST THEMSELVES IN OUR BUSINESS AFFAIRS?

The question is sometimes asked; Do spirits interest themselves in the business affairs of this life? Some of them do, but a person who receives advice or information in respect to business matters from them should be guided by it only when his own judgment, or knowledge confirms it. There have been instances, well attested, certain of them within my own experience, in which worldly advantage has accrued from information and advice given by spirits, but, as a rule, it is much safer to rely alone upon one's own judgment and exertions. If we have a relative,

or dear friend in spirit-life, who, when here was actively engaged in business pursuits, and who possessed an indisputable capacity for them, and if through a reliable medium we can readily enter into communication with him, and should find him still interested in worldly affairs, and especially in our own, it may be well if counsel is needed to consult him, always subjecting his information or advice to the crucible of our reason, and adopting or rejecting it accordingly, precisely as we would if it were received from an earthly friend. Persons who are so credulous as to rely solely upon spirit direction in their earthly affairs, almost invariably suffer for their folly in failing to exercise and be guided by their own reason, and for attempting to evade their own responsibility by transferring it to invisible, and most frequently, irresponsible shoulders. It is the mission of our unseen friends, as far as they are able, to assist, protect, and guide us in the right, not to assume and perform our duties for us ; these we alone must discharge, or suffer the consequences.

Spirits who have left property to their heirs are often present at its distribution, and many times, when it carries no blessing with it, they are gratified to see it wasted, and sometimes are successful in their efforts to scatter the wealth in the pursuit of which they had sacrificed their earthly health, comfort, time, and possibly honor.

THERE IS ROOM IN GOD'S UNIVERSE FOR ALL.

Where can the departed spirits of the countless ages of the past, together with the myriads of yet uncreated spirits, find space in which to exist ?

This is a problem which presents itself to the minds of many thoughtful persons who believe in the eternal existence of the soul, and at the first view it seems difficult

to satisfactorily solve it, but when we call figures to our assistance it will be found that much of if not all the difficulty disappears.

Thus, a square of fifteen miles contains 225 square miles. Multiply 5,280, the number of feet in a lineal mile, by itself, and the product is 27,878,400, being the number of square feet in a square mile. Multiply this number by 225 and we have 6,272,640,000, being the number of square feet in the square of fifteen miles, and dividing this sum by 1,400,000,000, the present estimated population of our globe, and we have, (within a fraction,) $4\frac{1}{2}$ square feet for each person. If the present site of London, with its 700 square miles, were an open plane it would suffice to furnish comfortable standing room for three times the present population of the earth.

The entire surface of our globe comprises about 197,000,000, square miles. Of these, about 54,000,000, are land, and allowing $4\frac{1}{2}$ square feet for each person 334,540,800,000,000, individuals could find standing room upon its surface, this being 238,957 times the present population of the earth. Assuming thirty-three years as the term of life of a generation, and that the population of the earth has always been the same as now, all the people who have existed upon it for 7,885,581 years could, if now living, find standing room on the dry land of our globe, but as the population anterior to one thousand years ago, probably, was not one-half its present number we may properly double the above number of years, making it 15,771,162.

If the entire surface of our globe were dry land it would furnish 871,753, times the present population with standing room, or all the human beings that have existed upon it for 28,767,849 years. This presumes that at no time were there a less number of people existing on the earth than at present.

The foregoing calculations will serve the purpose of showing the vast numbers of persons who can find standing room on a comparatively limited surface, and a calculation of the number of cubic miles contained in a sphere equal in diameter to that of the orbit of the moon, or space included in a radius of 240,000 miles from the earth in every direction, will show what myriads of souls could find *ample* room therein to exist.

In this space there are 57,905,971,200,000,000 cubic miles. This number divided by 1,400,000,000, the present population of the earth, gives 41,361,408 cubic miles to each person, and is equal to one *cubic* mile for every human being who has existed on our globe for 1,364,926,464 years, estimating the average number of its inhabitants the same as at present.

This estimate, as just said, is only of the space included in a radius of 240,000 miles from the earth in every direction. A railway train starting from our earth and travelling in a direct line, night and day, at the rate of fifty miles an hour, would traverse the radius of this space and reach the moon in less than seven months, while travelling at the same rate of speed it would require more than two hundred years to reach the sun.

To fully realize the vastness of the space described by the orbit of the moon, and the myriads of human souls it is capable of containing, with ample room for all, is beyond the capacity of most minds, and to even approximately realize the immensity of the space of which the sun is the centre, and the earth a point in the circumference, not to mention the entire space of the solar system, is an impossibility to any finite mind. Yet, inconceivable as the dimensions of this space are they dwindle into insignificance when compared with the immensity, to us infinity, of space represented by the distance from our speck of earth of the

nearest fixed star, *Alpha Centauri*, which the supposititious railway train running at its speed of fifty miles an hour would not reach in less than 42,000,000 years. And yet this star, as just said, is the nearest to our earth of the fixed stars.

It is thus seen that while vast multitudes of human beings may be represented by figures in a greater or less degree apprehensible by our understanding, the immensity of even a comparatively limited space, like that of the orbit of the moon, is inconceivable, the figures representing it bearing to our minds comparatively little relation to its vast dimensions.

CONCLUSION.

The description of the heavens, and their inhabitants, contained in this work, is but partial and fragmentary, for while a comparatively few things are described the far greater number remain unnoticed. The things described compare with those unnoticed, and yet unknown, as the recorded observations of a traveller on a railway compare with a comprehensive history of the country, in which its varied features and the characteristics of its inhabitants are accurately noted. It remains for other explorers of this partially comprehended, and invisible realm, to add to this description, and each successive future generation will learn new and important truths, and better comprehend their philosophy.

This is the child-life of the spirit, and this world the primary school of the race, in which we are taught, principally, by observation and experience. None truly become men and women until they are developed in spirit-life. The oldest and wisest of us are only approaching real man and womanhood. Who, among us, can truly say he has

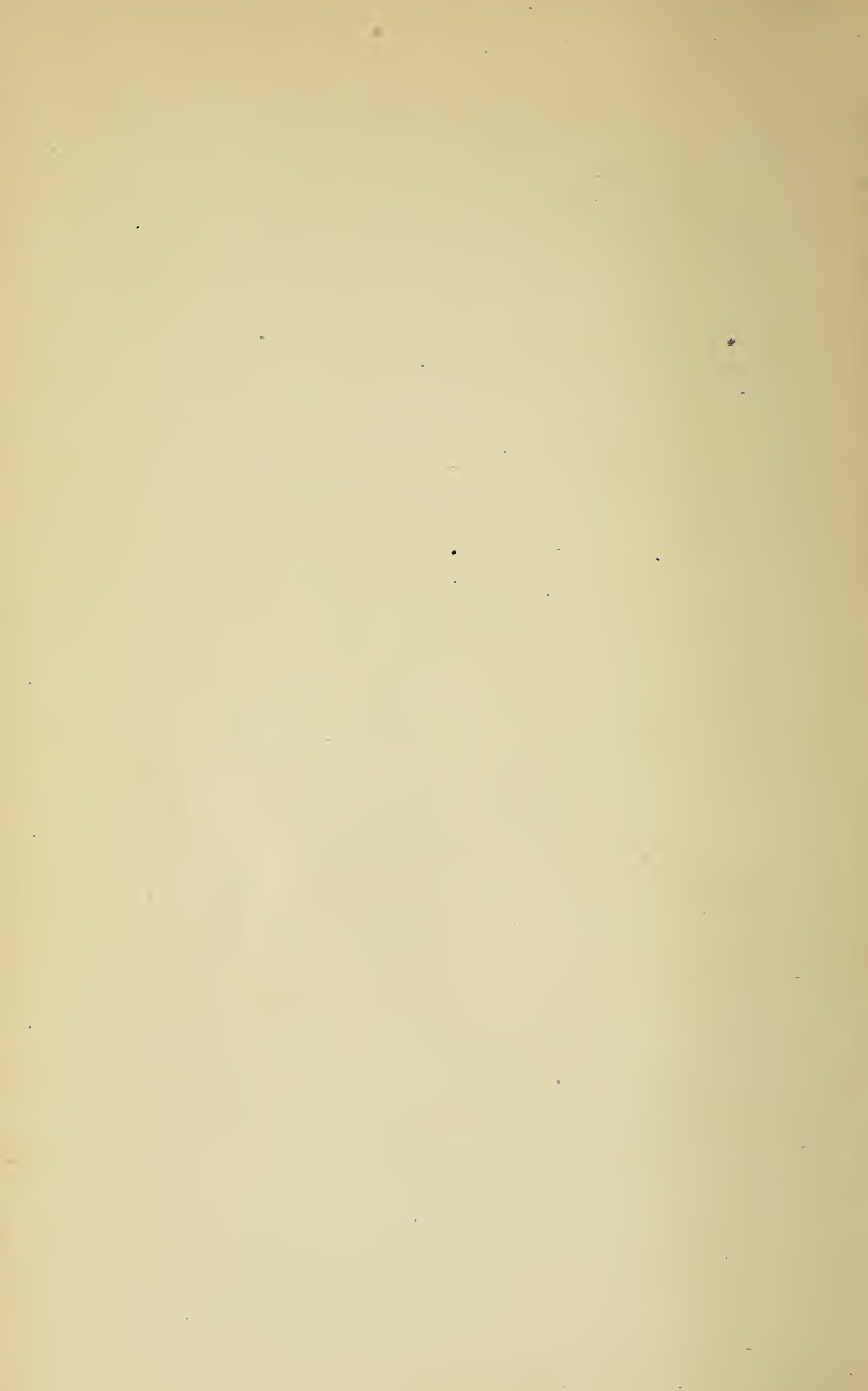
passed the period when he can be "pleased with a rattle, and tickled with a straw."

Man, while in the flesh is bound to the earth, and the creeping thing may call him brother, but when his immortal spirit becomes liberated from the tenement of clay he enters on a new and glorious existence, soars in boundless freedom through realms of celestial beauty and brightness, drinks in wisdom and knowledge with every breath, while every movement, every thought, every aspiration, is tributary to his happiness, and he is amazed that he ever could have been so blind, so groveling, as to seek his highest gratification in things of sense. The spirit-world is peopled by men and women who here lived, enjoyed, suffered, and died as we are now doing, or destined to do, who resembled us in all respects, and whatever possibilities have been or are yet to be realized by them in their present existence, will be realized by us when we have followed them to that world. Every lofty aspiration, every noble thought, every rational hope will there be realized, and every prophecy of the soul will there find its fulfillment. No conception of the poet's mind ever equalled in sublimity and grandeur the reality of that life, in its highest estate, and no oriental ecstatic in his wildest flights of fancy ever dreamed of such beauty and perfection as characterize the higher heavens.

" Hope on, O weary heart, heaven's glory shines,
Earth fades, and soon we shall rejoice together;
Night hastes, and death its drowsy wreath entwines;
Into our realm from earth's Decembral weather
We bid you welcome. Gently as drops the feather
From the swan's breast, your dust, ye weary hearted,
Shall from you fall, and none shall ask you whether
Ye feared or hoped; each rankling wound that smarted
Shall pain no more, for peace dwells with the world's departed.

“Crowned with rose-blooms, on thymy banks reposing,
Sweet lovers wait you; O one fond embrace,
One loving smile, from eyes their love disclosing,
Shall compensate you for this mortal race,
And every sorrow from the heart erase.
Love God in man, and thus on earth obtain
The victor's wreath; So, death shall not efface
Aught from the soul save disappointment's pain;
All shall be yours in heaven the young heart hoped to gain.”
—*Harris.*

THE END.



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